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## A Christian Immigration Policy

RT. REV. MSCR. JOHN O'GRADY

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CATHOLICS in the United States are now making a new examination of conscience in regard to their attitude toward immigration. It may be that they are not ready for a complete review of their attitude over the past 35 years. As I moved around the country, I used to hear rumblings about "enough of this" and "enough of that." I have heard it said that we have had enough of certain types of immigrants. Sometimes this was not said too loudly, but the feeling was there just the same. In the early twenties some people used to tell me about their efforts to get certain leaders of the Church to take a somewhat different attitude toward the immigration pattern that was then in the making, about the influence of this attitude on Catholic life and the mentality to which it gave evidence in the Catholic people. But it was all with-

out avail. The records will indicate that most Catholic leaders were satisfied to ride along with the tide. Labor was favorable to a rigid program, and we must go along with labor.

As one observed the tide of the times during the decade following the First World War, one could not fail to be disturbed by the new nationalism, the nativism, the intolerance, the racism that were evident everywhere. Here and there small minorities began to raise their voices against these prejudices, but it was of little avail. They did not get much encouragement from those who should have gone down the line with them.

It was in this sort of atmosphere that our present immigration pattern took form. During this chauvinistic period it was not merely a question of restricting numbers coming to the

United States. Even many who felt that the United States could still benefit by a considerable flow of immigration were willing, and many times anxious, to have some limitation of numbers. They did not want to return to the liberal prewar policy under which more than 1,000,000 immigrants were permitted to enter our country each year, but neither did they want to go along with the doctrine that has set up certain nations of northern Europe as superior peoples as compared with those of southern and eastern Europe. They did not want to see the Congress of the United States establish an immigration pattern that was discriminatory against the people of southern and eastern Europe. They did not want to see anthropological and biological concepts that had no basis in fact accepted by American leaders.

Here and there one found able economists and statisticians who believed that there should not be any restrictions on the free flow of peoples except insofar as they concerned the physically or mentally handicapped, those who might become public charges, or those who might threaten the American way of life. They believed that the great progress of American industries in the nineties and in the first decade of this century was due in large part to the immigration of strong, vigorous and industrious Europeans. They believed that the volume of immigration had pretty

well adjusted itself to the ups and downs of the business cycle in this country. In fact, they believed that it was very sensitive to the labor needs of the country, and that in periods of depression there was invariably a considerable emigration from the United States back in Europe.

#### MOVEMENT FOR RESTRICTIVE IMMIGRATION

It is not easy for one to understand the immigration discussions of the years immediately following World War I without understanding their genesis. The movement for restrictive immigration to this country began in the nineties. During this decade various efforts were made to regulate not only the quantity but also the quality of immigration. This attempt centered largely around the so-called literacy test. During this period labor leaders became very active in the campaign for restrictive immigration. They felt that the free flow of European labor into this country was one of the great obstacles that prevented them from organizing the labor forces. How far their contentions were based on factual data has ever been and will remain a moot question.

In line with a popular device of the period, a National Commission on Immigration was set up in 1907. In its 1911 report the Commission found that the new immigrants were not inferior to the old, but concluded

that they did not assimilate as readily. It suggested the limitation of the number of each race arriving annually to a certain percentage of the average of that race arriving during a given period of years. This, of course, was far less radical than the national origins formula later adopted.

Undoubtedly the report of the National Commission on Immigration gave a strong impetus to the movement for more restrictive immigration to the United States. In every session of Congress new efforts were made to have the literacy test adopted. Legislation to impose a literacy test on immigrants was vetoed by Presidents Cleveland and Taft. Finally it was passed in 1917 over the veto of President Wilson.

The crusaders for new immigration restrictions after the First World War were no longer satisfied with the literacy test of 1917. Many of the more extreme among them wanted to cut off immigration entirely. Finally the quota act, passed in 1924, introduced a new formula for computing national quotas, based on the foreign-born population of the United States in 1890 instead of 1910, and reduced the quotas from 3 per cent to 2 per cent of the base population. The total number of immigrants permitted to

come into the United States in any one year was thus reduced to approximately 162,000. The national origins formula adopted in 1929 further reduced this number to 153,000. This formula apportioned quotas relative to the estimated national origins distribution of the white population of the United States in 1920.

This is the system by which American immigration policy is governed at the present time. If anything, the system has become more and more rigid. Most of the efforts that have been made to liberalize it have ended in making it more rigid.

#### DISPLACED PERSONS ACT AMENDED

The only important deviation from the legislation of 1924 has been the Displaced Persons Act of 1948 as amended in 1950. This act permitted approximately 325,000 so-called United Nations displaced persons to be brought into the country during the past four years. While this has been regarded as a temporary departure from our immigration policy, nevertheless it has made the displaced persons coming into this country a charge on the quotas of the countries of their origin. It has meant mortgaging the quotas of these countries for future years.

The termination of the Displaced

Persons Act, and of the International Refugee Organization charged with its administration, has again brought the people of the United States face to face with their continuing responsibilities for the displaced peoples of Europe. We must again face the question as to what part we are going to play as a nation in resettling the displaced persons of German ethnic origin now in Germany, in resettling the 700,000 odd persons of Italian ethnic origin from Greece, Rumania, Yugoslavia and the former Italian colonies in North Africa, who for the most part are living in camps in Italy and for whom there is no place in the Italian economy.

One important move has already been made in the setting up of a new temporary international organization to continue the work of the International Refugee Organization. The Congress of the United States has made available the sum of \$10 million to this international organization. While the various American voluntary groups that have worked on the resettlement of displaced persons are giving thought to their continued responsibility for them, they find themselves confronted with a new effort to codify basic immigration legislation. They find themselves confronted with proposals that will make our legislation, if anything, more restrictive. They also find themselves confronted with proposals that would virtually bring to an end all efforts

to settle displaced persons in this country.

#### VOLUNTARY ORGANIZATIONS FACE NEW PROBLEMS

The new proposals for immigration legislation that are being promoted in the Congress raise questions for the voluntary organizations as to how far they can separate permanent immigration legislation from that affecting the immediate problem of displaced persons. It looks now as if there will not be much choice. We are faced with the prospects of finding ourselves saddled with a new and more rigid type of immigration legislation for the next 25 years, legislation that will make impossible any program that is in harmony with our Christian and our democratic ideals.

The United States has assumed a worldwide leadership in maintaining the Christian and democratic way of life. It is therefore interested in building up the economies of other countries and strengthening them in their fight against Communism. This cannot be done by material aid alone. No amount of material aid can solve the problems of Italy, or even of Western Germany and Greece and Holland, without giving them an opportunity of settling some of their people in other countries. On the basis of my recent study of the south Italian situation I have come to the conclusion that these countries must have an opportunity of settling their people in

other countries. We are interested in having them do so, but we cannot ask the other countries to accept Italian immigrants if we are not willing to do our fair share.

The people of south Italy have studied our immigration traditions. They know very well that our present immigration legislation is discriminatory against them. They keep on asking: how soon will America change its attitude and begin to open its doors to some more Italians? As I talked to the hundreds of unemployed and hungry people in south Italy, I found it difficult to answer their questions in regard to Italian immigration, and I kept on saying to myself: "What can we do to hold Italy on our side in face of the onslaught that Communism is making in every city and in every town in the peninsula?" The Communists know how to play on our prejudices against the Italian people.

Is there nothing we can do to liberalize our immigration policies so as to offer a token of interest to the Italian people? As I moved around the towns in south Italy, I knew with what hope they referred to the fact that from one town 20 families had left for Venezuela during the past week. In another town they told me how in recent weeks 20 families had left for Brazil. To the people of these towns even the small movement of their people to other countries offered a ray of hope for the future.

All the discussions preceding the enactment of the national origins legislation showed that it was definitely prejudicial to the people in southern and eastern Europe. Of the total quota of 153,000 to be admitted into the United States each year under the program, the Italian quota was only 5,000, while the British quota was 65,000 and the German quota 26,000. During the past 18 years, less than 44 per cent of the quota numbers for northern European countries have been used. This simply means that the countries with large quotas like Great Britain, for example, and Ireland have not been using their quotas, with the net result that only about one-half of the people whose admission was contemplated under the national origins system are admitted to the United States.

#### BASIC QUESTIONS

A number of basic questions in regard to our immigration policy confront the Catholic people as well as other people in the United States at the present time. The first is the promotion of a Christian and democratic attitude toward immigration. How can we expect, as a people, to retain our leadership among the peoples of the Western World if we stigmatize these peoples as being inferior and unworthy of admission to our country? How can we become leaders of the democratic world if we continue an immigration policy that has all

the elements of racism, of extreme nationalism, of nativism? After all, the world is small at the present time. We are called upon to associate with all peoples.

Our Holy Father has set before us as one of the great objectives of the Church in our time the promotion of a Christian international attitude toward immigration. He is constantly reminding us of the universalism of our Church, of the universality of its charity, of its concern for all mankind and of the concern of all God's children for one another, no matter what their race, their nationality, or their color may be. Surely we must join with our Holy Father in promoting this basic objective of the Church in our time. We must spread the gospel of an international brotherhood in our own country, among our own peoples. We must even begin to teach this gospel of universal brotherhood in our colleges, in our high schools and even in our grade schools.

We must give consideration to how far the Christian attitude toward immigration is implemented in the bills before our Congress. We know that the omnibus bill cannot possibly be accepted, at least without far-reaching amendments, as an expression of a Christian attitude toward immigration. We feel that the legislation should at least mark a step ahead in making the unused quotas of countries like Great Britain and Ireland available to Italians and displaced

persons of German stock with their grave unemployment problems. We feel that this should be a part of any Christian international policy. We feel that no legislation which regards the peoples of other nations as inferior can long remain on the statute books.

It certainly is an insult to stigmatize as inferiors the people of Italy with their long cultural and Christian traditions. We know that there is no people to whom the world owes so much—insofar as Christian teaching, the arts, music, literature, archeology and even the great inventions are concerned—as it does to the Italian people. In view of present world conditions it would be a serious mistake and utterly un-Christian to adopt any form of immigration legislation that would discriminate against the people of other countries, that would set them down as inferior peoples and that would even brand large numbers of our own people as second-class citizens. It is to be regretted that this appears to be the avowed purpose of the omnibus immigration bills reported out by the Senate and House Judiciary Committees.

#### EMERGENCY LEGISLATION

As a part of the foreign policy of our Government at the present time, the Congress should adopt emergency legislation to continue the interest of the United States in displaced persons. We should endeavor to take

steps to continue the splendid work of the International Refugee Organization in settling approximately 1,000,000 displaced persons from Europe in various other countries throughout the world. We must continue our interest as a country in helping displaced Italians to find homes in other countries. We must also use our efforts to help to find homes in other countries for displaced Germans, for displaced Greeks and for displaced Dutch. We are not going to undertake this work alone. We are going to join with other countries as we have in the past in a continuing interest in the resettlement of displaced persons.

Twenty-one Governments have already been committed to the new international organization for the resettlement of displaced persons. It is our hope that this organization may have the support of the people of the United States. We should recall at this time that our Holy Father has set up an International Catholic Migration Commission with headquarters in Geneva. This commission calls for our support, as it does for the support of Catholics in other countries. It is a symbol of the international interest of our Church in this field.

It is our hope that the campaign

now under way, with the full approval of the Bishops of the United States, for the promotion of a Christian doctrine of immigration will permeate our whole Catholic life, and that it will give the Church an opportunity of taking its proper place as the strongest church in the world at the present time. It is our hope, too, that in promoting this Christian and democratic approach to immigration on the international level we shall be able to join forces with other religious groups, with which we have worked so successfully in the resettlement of displaced persons.

Every Catholic should feel proud of the great contribution of War Relief Services of the National Catholic Welfare Conference in the resettlement of 120,000 displaced persons in the United States. No voluntary organization in all history can register such an achievement. It is our hope that this work may be continued as an evidence of the continuing international leadership of our Church in these revolutionary times.

*(The omnibus immigration bill to which the writer refers, popularly known as the McCarran-Walter bill, was passed over a Presidential veto by the House of Representatives on June 26 and by the Senate on June 27.—THE EDITOR.)*

# Need for World Federation

DONALD McDONALD

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LAST week I commented in this space on the phenomenon of the natural generosity of the American people being betrayed by certain of our political representatives, newspaper columnists and editorialists.

Although we have given, in the past seven years, billions of dollars of national wealth to free, but desperately impoverished world peoples, some of our political leaders and the more vociferous members of the isolationist press have managed to rob our generosity of its nobility by telling Europeans and Asiatics that we have been giving them our help only to keep them sufficiently alive to fight Communism and Communists.

We can all recall the political deliberations which were conducted in Washington about a year ago when certain of our representatives balked at giving India some of our surplus wheat. At the time, and I suppose even now, the Indian peoples were suffering horribly from a severe drought and Indians were starving in astronomical numbers. A number of our Congressmen, however, debated publicly not the question of whether the Indian people needed food, nor whether the U. S. had surplus food. Rather the debate centered, briefly but how significantly! on the question of whether India's Prime Minister, Mr. Nehru, was adequately anti-Communist.

This was a question which apparently had not disturbed the Holy Father in Rome, for he twice sent funds out of his slender resources to relieve the suffering people of India, and did not, so far as I can see, preface his contribution with an inquiry into the ideological inclinations of the country's leader.

Nobody, I hope, questions the two-fold effect of American aid to hard-pressed foreign countries in the non-Communist parts of the world. The immediate effect is relief of suffering. The secondary effect is rehabilitation and bolstering of peoples and their economies to the point where they can regain a measure of their self-sufficiency and contribute to the mutual defense of free peoples (including ourselves) threatened by the political and military aggression of Communists. But by insisting on a show of anti-Communist hands every time we help out an impoverisched people, we are

\* 410 1/3 Brady St., Davenport, Iowa, May 1, 1952.

creating, I believe, the very thing we wish to avoid among such people: suspicion of our motives, followed by resentment of our presence.

There is a point in our economy, of course, beyond which we cannot continue dispensing our wealth. On the other side of that point lies bankruptcy and we will know we have arrived at that point when our tax burden becomes unbearable.

I do not believe, certainly, that we have arrived in the vicinity of national bankruptcy, despite the alarms periodically raised by Messrs. Taft and Hoover and General MacArthur. We can discount some of these premature alarms since they have been raised for patently political-partisan reasons. What we cannot and may not ignore, however, is the reality of the line which divides solvency and bankruptcy.

Whereas certain Republicans have been trying to get the country to cry before it has been hurt, certain Democrats in the present administration seem to carry on as though the country can never be hurt.

#### DISTRIBUTION OF WEALTH

It seems to me that we have long since come to the stage in international affairs where the distribution of wealth between nations demands national direction and rational control. As matters stand now, the United States is doing all that, and perhaps more than, she would be required to do to help other countries within a world politically-federated organization; but we are enjoying none of the advantages of such an organization.

Instead of a planned exchange of wealth between nations which would consider both the capacity of the wealthier nations to give and the need of impoverished and underdeveloped nations to receive, the United States veers violently from the extreme of exuberant prodigality (which leaves out of account our capacity to give) to the extreme of penuriousness, (which leaves out of account the needs of impoverished peoples to receive).

I am mindful, of course, that the term "world government" seems to strike fear in the hearts of a good many people. It would be interesting to trace the history of the word and how it came to be freighted with sinister connotations. But the rational exchange of wealth between nations is only one of many essential advantages flowing from federated world government. Another, naturally, is the cessation of national aggression.

World government can, of a certainty, be an evil thing, but only if its soul and orientation is evil, and that is to say, plainly, only if its soul is atheistic. World government is but the politically logical extension of our federated national government. Today, nations of the world are in much

the same position occupied by the 13 colonies of our country in the 18th century. The colonies understood they could not stand separately, so they federated into an organic union.

The critical question today, the question which Cardinal Suhard of Paris asked in 1947 before he died, is this: Who will give the soul to this world unity? Will it be Christian or will it be atheistic? As Catholics, we should be the last to abandon the world-unity program and allow it to take shape "without God, or against God."

Referring to world federated government a year ago, the Holy Father in Rome had this to say: "Nothing is more in conformity with the traditional doctrine of the Church. . . ."

As so often happens, the mind apprehends the right solution to a problem long before the will is prepared to act on the solution. In a matter as grave as international peace and order, the time lag between apprehension of and action on the need for world government might well be fatal.



### ***Reading the Bible***

Clearly, there are parts of Scripture more spiritually profitable to the plain man than others, and some that are unsuitable for the young and immature—this fact must be patent to all Christians of commonsense who know anything of the Sacred Books. Taken as a whole, however, the Bible is not a work merely for theologians, or for clergy and religious. It has a message for Everyman—and this was recognized by our fathers in the Ages of Faith, when even the illiterate peasantry were made acquainted with the great personages and events of the Old as well as the New Testaments by pictures and carvings, and by songs, miracle-plays, stories and sermons. The society of Chaucer's "Canterbury Pilgrims" had many grave faults from the Christian standpoint, but ignorance about the tradition of Scripture was not among them, as is sufficiently shown in the poem itself, as well as in such contemporary works as the "Piers Plowman" of Langland. Indeed, as regards a general knowledge of Bible truth, and of the progress of mankind through types and images to the light of the Gospel, the common man of the Middle Ages was ahead of a great mass of English-speaking people of our own time, whether Catholic or non-Catholic.—*ADVOCATE, Melbourne, Australia*, Jan. 31, 1952.

## The Law of God

Most REVEREND JOHN J. WRIGHT, D.D.

*A talk at a luncheon meeting of the Worcester Ministers' Association,  
Worcester, Mass., January 15, 1952.*

I AM deeply conscious of the kindness behind the invitation which brings me here this noon and I want you to know that I received and accepted your invitation with sincere gratitude and respect.

We all suffer from inevitable illusions with regard to ourselves and our friends, but I like to think that despite occasional tensions, most of them, please God, remediable, the constant spirit among us here in the community is one of sympathetic interest and friendly forbearance wherever interest is possible and forbearance may be needed.

In November each year the Catholic hierarchy in the United States meet for a three-day session in Washington to weigh the moral trends of the times and to issue a statement which summarizes the preoccupations of our Bishops, priests and people, together with commentary on them. There was such a meeting two months ago and during the past week I have been studying the statement issued from it.

Last week I phoned your Mr. Shoemaker to ask his advice as to topics we might discuss today. He jotted

down a list of questions which, in his opinion, express the most prevalent and most basic preoccupations of his associates in the ministry, and I found that his list comprised some eight or nine topics, most of which reflected preoccupations identical with those of the Catholic hierarchy.

The coincidence is not at all strange. Many of the moral preoccupations of the hour disturb all those who believe in the sovereignty of God, the supremacy of the moral law, the primacy of the spiritual—and who acknowledge that without the universal acceptance of at least three moral postulates, the land we love and the world of which it forms a part are doomed to something rather worse than mere physical extinction.

For these reasons I venture this afternoon to present for our reflection together some of the principles, observations and conclusions set forth in the recent statement of my brother Bishops and the Archbishops of the Catholic Church here in America. I do this with the greater sense of fitness because there has been gratifying evidence that, whatever the occasional more obvious and even

painful differences of position as between us, the most recent collective pastoral of the Catholic Bishops and the voice of Protestant witness concur with one another and both with the dictates of enlightened conscience. I say this because of the large number of Protestant leaders who took the time and the trouble to express their agreement with this particular pastoral.<sup>1</sup>

#### PROTESTANT ENDORSEMENT

For instance, Dr. Fred E. Reissig, Executive Secretary of the Washington Federation of Churches, referred to the section dealing with morality in politics as treating of "one matter on which the churches speak with one voice." Dr. Edward B. Willingham, Chairman of the Baptist Joint Committee on Public Affairs, was prompt to make the same point. "With one voice," he said, "we can now call for moral indoctrination which will transform the political corruption about us," and he declared that the statement of the Bishops would be welcome as a "strong stand upon an essential principle."

A spokesman for the Society of Friends spoke with the particular feeling we would all expect from a group bearing such a name, of the way in which the denunciation by the Bishops of "political name-calling" and of "defamation of charac-

ter when resorted to by men in political life" was tremendously heartening to his people.

Dr. Eugene Carson Blake, an executive of the Presbyterian Church in the United States, made it clear that his co-religionists, whatever their positions on other matters, would stand together with us in the "common fight against the inroads of humanistic secularism and the attacks of atheistic Communism" which "seek to undermine the spiritual foundations upon which our freedoms, civilization and culture rest." He described as "timely and valuable" the statement on moral conditions in the United States issued by the Catholic Bishops on November 17.

While confining myself to these particular quotations, I dwell on them a bit because they are refreshing indications that we share a common fear, a fear which may prove very healthy and constructive, the fear of the disastrous operation in our community, even among people who profess religious convictions, of a double standard of morality, a situation against which our common conscience must speedily and strongly protest.

#### ONE MORAL STANDARD

There are not two standards of morality. There is only one. It is God's standard. That standard is the

<sup>1</sup> "God's Law: The Measure of Man's Conduct." See *CATHOLIC MIND*, Vol. L, No. 1070, pp. 121-26 (Feb. 1952).

norm of rectitude, righteousness, the state of justice. That single standard covers all man's relation to God, to himself and to the world about him. It applies to every conceivable situation in life—in the home, in business, in the school, in the political field or in the field of entertainment. The thoughts of men are many; the will of God is one—and so by its very nature, God's standard precludes that duplicity which not only tempts man to live his life on two levels but beguiles him into thinking that this can be done without any compromise of moral principles.

Such a two-faced way of living explains the scandalous anomaly evident at times in our national life of paying lip service to God while failing to honor His claims in daily life. Of such a way of life, the God is neither Jehovah nor Jesus Christ; it is Janus,—and I pray that we will always be at one in repudiating the two-faced god of the pagans.

The Bishops in their statement pointed out what would, I know, have been emphasized no less by all here present: that one and the same standard covers stealing from the cash register and dishonest gain derived from public office. They insisted, and all here present would insist no less, that it will not do to say, by way of extenuation, that the latter can be excused or condoned because it occurs in the political order. One and the same standard, God's standard,

prohibits false statements about private individuals, and false statements about members of minority groups and races. By the same token, it also prohibits false statements about majority groups—or any other kind of group. It will not do, by way of excuse, to say that false statements concerning groups are diminished in their guilt because of a background of long-standing prejudice, or to say that defamation of character becomes something more understandable or less offensive when it is done on the group rather than the individual level.

#### THE WHOLE OF LIFE

This single standard of morality, God's standard, sets a clear, positive and complete pattern of right living. It gives an integrity of outlook and an integrity of action in daily life. By adhering to this standard, man's life becomes all of a piece, characterized by a sincere singleness of purpose. Such a life will not have its "Sunday side" in which we dress up in "Sunday go-to-meeting clothes" and acknowledge God's claims for a day or an hour, and then its "week-day side" in which we put on our work or play clothes and completely ignore God's claims for the other six days of the week.

Rather, all aspects of life will be so integrated that the standard to which a man subscribes in his private life will be extended logically and without qualification to his life in the com-

munity. Then, if faithful to moral principles as an individual, he will be faithful to the same moral principles as a citizen, as a voter and in all his actions as a member of society.

That God's standard has disappeared more and more from our national life is due, as the Catholic Bishops and the Presbyterian moderator both bear witness, to that utter secularism, practical atheism or complete and mere humanism which rule out all idea of the sovereignty of God.

Against such lamentable pretensions we must bear, in season and out, uncompromising witness to God's dominion over all the works of His hands, ourselves and our societies included. Where there is denial of God's place in human affairs, we must be as one in our anxiety to offset the effects of the denial. For instance, it should be a source of common concern to all who believe in the providence of God over history and in the intervention of God in human affairs—through His prophets and His saints but above all through His Christ—when the story of mankind is to be written in a standard set of history books, enjoying the prestige of patronage by the UNESCO, under the direction of a committee seemingly dominated by men notorious for anti-Bible, anti-Christian and anti-religious prejudices.

What place is the age-old spiritual witness of Israel likely to have in a history written under such auspices? Or the person and the teaching of Jesus, around whose coming the very years have for centuries been numbered? What hint will history so written have of the sovereignty of God?

#### PRIMACY OF THE SPIRITUAL

The undermining of God's standard in community affairs has been further hastened by the denial or neglect of the primacy of the spiritual, with a consequent debasing of human personality and degradation of human society. Ours is a technical civilization, a "know-how" rather than a "know-why" civilization, and therefore one in which material and mechanical values tend to dominate thought and action. Excessive emphasis on "know-how" and impatience with "know-why" have produced the cult of the body, the predominance of the material, the worship of the gadget, an indifference to the spiritual and a repudiation of the moral.

We may note this in professional discussions, especially those pertaining to sociology, medicine and politics. Take, for example, the question of social disease. It offers an obvious example of how medical treatment on the material level alone, scientific techniques of "know-how" without

reference to moral considerations of "know-why," are woefully inadequate as means to the protection or the perfection of persons. Obviously in the case of the treatment of social disease, the problem is never purely scientific—and neither can the solution be. The old taunt used to be: religion is the opiate of the people. The new unfortunate fact is that, in disturbing degree, opiates have become the religion of the people.

#### CRUDE MATERIALISM

In *Social Medicine*, a publication of the New York Academy of Medicine, I read this significant report:

Not long ago health administrators thought that if only some excellent curative agent were available to treat venereal disease cases, the problem could be solved fairly promptly. Now penicillin is providing more satisfactory treatment than the most sanguine might have dared hope, and yet we find that instead of diminishing, the venereal disease rate is rising. Recently the venereal disease director of one of our best State health departments said that he is convinced that the problem is much broader than that of treatment alone. There must be a concerted assault on all aspects of the situation if effective control is to be secured. Treatment must be pushed as completely and carefully as possible. There must also be an attack by all community agencies which can help to remove conditions leading to promiscuity. Sex education must be improved and decent recreational opportunities made available. Home ties will have to be strengthened, prostitution repressed and intensive

efforts made to rehabilitate socially those now engaged in prostitution.

Now what all of us, you and I, should find discouraging, what, as a matter of candid fact, we should find downright *dishonest* in this paragraph, as in the whole report, is the studious avoidance of the use of the word "*moral*." There is talk of "family relations," "prostitution," numerous other notions all involving *morality*, *moral codes*, *moral judgment*, *moral relations*, *moral questions*—but a careful omission of the word "*moral*." The omission is significant and I am afraid it is symptomatic. It is also fatal, fatal not merely to morality, but, in final terms, to the work, prestige and interests of both medicine and sociology. It exemplifies that repudiation of the primacy of the spiritual which is the unhappy by-product of a "know-how" without a "know-why" civilization.

In the practical order, from the repudiation of the sovereignty of God and the denial of the primacy of the spiritual, comes the refusal, born, as it were, out of the blend of the two, to acknowledge the necessary relation which must exist between all human positive law worthy of the name and the moral law that God has writ in nature, that He causes to echo in the healthy conscience and that He has clarified through Revelation.

Before the appeal to conscience can recover its ancient power to change men, to renew the very face of the earth, there must be universal, all-out witness to the sovereignty of God, the spiritual responsibility of man and the all-inclusive application of His law. God's Law, God's standard as we have been calling it, once preached with all the energy at our command, will prove the central force alone capable of unifying the carefully departmentalized elements of so many lives.

#### RIVAL NORMS OF CONDUCT

Against the idea of God's Law there are a host of rival norms of conduct which plague our generation. Expressions such as "my life is my own affair" or "I may do as I please" or "Who cares?" or "in politics, anything goes" or "all's fair in love and war"—all betray a gross misunderstanding of the moral order and of those interlinking relations among men and nations of which God's standard is the only correct measure. All human rights and duties have their source in God's law; otherwise they are meaningless.

Morality, concerned with bringing human activity into conformity with God's will, has therefore a bearing on everything that touches human rights and duties. It has a definite place in the educational life of a nation. The forming of character is

part of the educational process; and character cannot be formed unless children are given a clear indication of what is right and what is wrong. This cannot be done without reference to the ultimate standard which determines right and wrong, namely, God's law.

Morality has its place in business and industry because the conditions under which men work, the wages they get, the kind of work they do, all are subject to the jurisdiction of the moral law. When economic conditions are such that the raising of a family by working people is made dishearteningly difficult and at times impossible, then those responsible for this deplorable situation are guilty of breaking God's law and they are also accomplices in the sins resulting from their injustice.

In politics, the principle that "anything goes" simply because people are thought not to expect any high degree of honor in politicians is grossly wrong. We have to recover that sense of personal obligation on the part of the voter and that sense of public trust on the part of the elected official which give meaning and dignity to political life. Those who are selected for office by their fellow men are entrusted with grave responsibilities. They have been selected not for self-enrichment but for conscientious public service. In their speech and in their actions they are

bound by the same laws of justice and charity which bind private individuals in every other sphere of human activity. Dishonesty, slander, detraction and defamation of character are as truly transgressions of God's commandments when resorted to by men in political life as they are for all other men.

#### RESPECT FOR AUTHORITY

In this connection, I think all who preach have an urgent obligation at the moment to be far more constructive than is perhaps our wont in the matter of the dignity of public office, the sanctity of public authority and the legitimate title to special respect of those who wield it. You and I do not believe in the Divine Right of Kings as did the absolutists, but there is still a divinity hangs about a King because he holds authority which comes from God—and we pay no tribute to democracy when we strip the wielders of civil authority of a dignity and even a divinity which surrounds them so long as they hold, as our designees, an authority which still comes from God—as we too easily forget simply because they sometimes forget it, too.

Perhaps our public officials will be more mindful of the truly sacred character of their trust when those who elect them have been taught the roots of its sanctity by us, and

have thus become a little more reverent about public authority and wary about those to whom they commit it.

In any case, God's standard requires that, even in a democracy, we think twice and twice again before we threaten public order by pot-shooting at the persons or the policies of those who duly hold public office. It is sound democracy to point out that the President or the Chief Justice is no better a man than any one of us; it is bad morality to forget what the presidency is—and the magistracy and the office of the judge. Even democracy punishes contempt of court—no matter what the private merits of the man who is the judge.

Fresh emphasis on the reality and supremacy of the moral law will give direction and cogency to our several and joint efforts to curb such evils as gambling rackets, to inculcate temperance and purity and to eliminate public incitements to sin against these, to control juvenile and not-so-juvenile delinquency, to arrest the disintegration of the home under the impact of infidelity, to promote the public welfare by work for international peace and national stability, to resist the inroads of militarism, the divisive demands of racism, the violation of civil rights by unfair economic, political and social discrimination.

### AREAS FOR CO-OPERATION

Here is a vast field which challenges our common concern and that of our people. And in this area of social action, who would not welcome co-operation within the community, above all within the local community, among all men of good will in pressing for that recognition of the sovereignty of God, the supremacy of the moral law and the primacy of the spiritual?

Co-operation to these urgent ends among religious groups might easily be established through committees or authorized representatives who would engage in *joint conference*, even when they might be bound to pursue *independent action*.

Moreover, co-operation for such civic and social ends by means even of joint action should be greatly strengthened in communities like ours by encouraging upright men and women to enter generously, honorably and wholeheartedly into those civic and social programs which bring together the best minds, hearts and hands of our respective groups.

Joint co-operation of various religious committees under the auspices of civil or social groups is certainly to be sought, above all for purposes of cordial exchange alike of information and opinion on public matters which affect that common good which all our people gladly share.

Representatives of our respective

groups already meet for USO, for Community Fund, for housing and for many more economic, civic and social problems than we sometimes remember to note. The areas of social action where we should consult and co-operate for the increased stability of the community still remain much larger and it is earnestly to be desired that we seek common counsel in these areas.

True, in the domain of the discussion of dogma and above all in the realm of worship there are many and supremely important "fences." Such "fences" for conscience' sake will remain so long as God's Kingdom on earth lacks the all-embracing unity which Christ intended. These "fences" are familiar; they should be stated fearlessly and fairly.

Some of your people are unable to understand the "fence" which prevents us and our children from participating in formal religious services of public worship in churches which are not our own. (I might note that many of your people appear to have like "fences" of their own when there is question of prayer, as witness the militant protests of certain Jewish and Protestant spokesmen against even the very brief common prayer suggested recently by the New York Board of Regents for use in the public schools of that State. Some people find that protest difficult to understand.)

That there are such "fences," it is pointless and unworthy to deny. But it should be acknowledged that such "fences" erected by conscience are built upon basic religious principles which are supremely important, too close to conscience and to the soul's relationship to God for any one to dismiss them cynically or impatiently.

Among refined and religious people such "fences" do not create enemies. There is wisdom worth our meditation in the shrewd observa-

tion of the New England Yankee poet that sometimes "good fences make good neighbors." Certainly, honest "fences" around the things which protect deep, religious principle and the relationship between conscience and the final Judge of conscience are not inconsistent with the ideal of "malice toward none and charity toward all"—nor do they prevent social action in behalf of at least one common concern: the improved moral tone of the community which we all so sincerely desire.



### The Index

The Church's recent condemnation of the writings of two authors has called attention to one of the lesser known departments of Church discipline, the *Index of Forbidden Books*. The authors are an Italian novelist, Alberto Moravia, and the eminent French writer André Gide.

A common misconception about the *Index* is that it is a list of all publications considered dangerous to Catholic faith and morality. Occasionally, for example, Catholics will call us to ask whether this or that best-selling novel is on the *Index*. And they usually seem surprised to learn that the Church has not yet gotten around to condemning works like *From Here to Eternity*.

*Index* contains comparatively few novels and even fewer English titles. Only four obscure American writers have had their works placed on the *Index*, and no American has received such recognition within the past forty years.

The Church's book ban can be lifted in individual cases. Students, teachers and other professional persons can receive permission from their respective Bishops to read forbidden works if they have good reasons for reading them. But most of the authors and works are of little interest to the average reader.

It is not to be concluded that Catholics are free to read anything not contained in the *Index*. There is another "index," the natural law, as interpreted by a sound conscience, that includes a much larger number of books and authors. In general, any publication—book, magazine, newspaper, pamphlet, or article—that is dangerous to faith and morality is forbidden, and the conscientious Catholic obeys this prohibition.—CATHOLIC TELEGRAPH-REGISTER, June 6, 1952.

# America's Housing Headache

ADOLPH SCHALK

*Reprinted from THE VOICE OF ST. JUDE\**

JOHN LEEDS lives with his family in a three-room cottage in Kansas City, Missouri. And he pays only \$15 a month rent. This sounds good to those who don't know the rest of the story. But words play tricks on people, because the "cottage" the Leeds live in just isn't the pleasant little dream house that the word usually calls to mind.

Take off the outside paint and sprinkle your dream cottage with soot. Remove the front yard and back yard. Make a mockery of the picket fence. Tear out the plumbing and electric wires. Put the toilet facilities outside. Warp the floor boards so they sag.

Now you have a more accurate picture of the ramshackle house Mr. and Mrs. Leeds and their nine children—five of elementary school age—live in. "Every time somebody moves around in the house at night my heart pops into my mouth," Mr. Leeds will tell you, "because I am scared to death somebody will knock over the kerosene lamp and start a fire."

But the Leeds family can't move because Mr. Leeds makes only \$40 a week. And the Leeds house is only one of the 39,000 substandard dwell-

ing units in Kansas City, as reported by the U. S. Census for 1950.

Nor is the problem confined to Kansas City. The story of the Leeds family is multiplied hundreds of thousands of times in many cities across the nation. Kansas City's housing problem, though serious in itself, is mild in comparison with the housing problems of cities like Chicago, New York, Los Angeles and other large communities.

Intimately involved with the problem of housing is the problem of juvenile delinquency, divorce, murder, dope, heroin, theft, birth control, prostitution—without even mentioning the physical evils of disease and filth, the chronic presence of offensive odors, rats and unwholesome living. The crowding that results from the crucial shortage of housing requires many families to sleep in shifts or on the floor, in the bathtubs (if there are bathtubs), causes irritability, unwholesome exposure to sex, rats and disease.

Chicago provides a good example of America's housing problem. Behind Chicago's Loop, where fashionable hotels and swank shops provide an imposing facade along the shore

\* 221 West Madison St., Chicago 80, Ill., October, 1951

of Lake Michigan, lies what has been called "America's largest slum"—seven square miles of run-down tenements.

#### BELIEVE IT OR NOT

In Chicago, it is part of the regular clinical service of Cook County and Michael Reese hospitals to treat infants whose noses and ears have been chewed and even bitten off by rats. At 3842 S. State Street in Chicago, it was this writer's sad experience to witness the following conditions recently: A two-story tenement, formerly a commercial building, reconverted into "living" quarters. One walked inside only to be assaulted by a pungent and penetrating odor. The offensive smell became understandable, however, when the visitor discovered sixteen families living on one floor, each within a fiber-board enclosure. For the sixteen families there were no windows whatever, no daylight except a small ray that filtered through from the long front hallway. For the sixteen families there was one toilet, one pot-bellied stove. Upstairs, on the second floor, the same number of families lived, and the same lack of facilities prevailed. For the privilege of living in these cardboard-thin booths, each family paid \$16.70—not \$16.70 a month but \$16.70 a week.

When one views conditions such as these (and they are commonplace in this area rather than exceptional),

one can no longer make the glib accusation: "At least they could keep clean, even if they are poor."

Casualties in such areas are heavy. This past winter alone six people living in a reconverted stable died in a fire on October 3rd; two children lost their lives on October 16th, in the garage in which they were living. On December 9th, eight people—including seven from one family—died when a four-story tenement was gutted by fire and the 160 occupants had to flee for their lives.

A Chicago tenement recently investigated by housing officials was found to have *no* toilets and *no* running water on any of the seven floors, not to mention the absence of a heating system and the presence of dangerously exposed electric wires. Rats were described by one official as "big as rabbits," and the whole place was found to be, in the words of building commissioner, Roy T. Christiansen, "enough to make my blood run cold."

A recent report issued by the Chicago Housing Authority declared that at least 292,000 new dwellings are needed to eliminate slum housing in the city. The report added that Chicago was 12th in 1949 among major cities in the number of homes built per thousand persons. The U. S. Department of Commerce, Bureau of the Census, issued the 1950 report for housing in Chicago on June 8, 1951. According to the report, there are more than 100,000 dwelling units out

of a total of over a million and a half in the greater Chicago area that are in dilapidated condition and do not even have running water. That means that more than 200,000 people in the Chicago area (figuring a low average of two persons to a unit—actually, the average is about five to seven in a single substandard dwelling) have to leave their homes for water. In the year 1951, people living in a great metropolis have to walk blocks just to obtain water.

#### CHICAGO NO EXCEPTION

The problem in Chicago is fairly well duplicated all over the country. The total number of dwelling units for the entire U. S., according to this same report, was approximately 45,875,000 in 1950. Although this figure indicates an increase of 8½ million dwelling units since 1940, much of this increase is due to splitting and dividing existing houses and apartments rather than building additional structures. Of the total, almost seven million dwelling units had no running water whatever, and the number of substandard units for the nation was more than eleven million. In addition to the need for improving these existing eleven million homes, there is a further need to build about 1,300,000 non-farm dwelling units a year, if we are to keep up with the normal increase in population and alleviate the overwhelmingly overcrowded conditions that now prevail.

#### PRIVATE AND PUBLIC HOUSING

What solutions are there to this problem? The answer, of course, lies in building more houses. This can be done in two ways: by private industry and by public housing projects.

To a large extent, private industry has helped to meet the housing shortage by building new homes. Between 1935 and the end of 1950, the Federal Housing Administration provided insurance for about \$23 billion of privately financed housing loans. This figure included the financing of more than three million homes and apartments as well as a large volume of home modernization and repair. Between the end of 1944 and the middle of 1950, nearly two million home loans totaling about \$11 billion were guaranteed by the Veterans' Administration under this same program.

In all, more than 1,019,000 homes were built in 1949 alone by private industry, over half of them selling for less than \$10,000.

Meanwhile, however, fantastically high construction costs have slowed down private home-building, although there are evidences of increased vacancies in apartment hotels, in rooms, and in certain types of high-priced rental accommodations. In twenty leading cities the advertising space for apartments to rent has increased one hundred per cent in the past three years.

All of this boils down to one fact: If you have enough money, you can

rent or buy a house today without difficulty. If you are able to pay the price, there is no housing problem for you. But if your income is below \$2500 a year, in most cities in this country you could not buy a house, and in many cases you cannot rent a decent place on the same income.

Take the veteran for an example. The average weekly income of veterans is between \$40 and \$50 a week. In most instances, they cannot afford to pay more than \$50 a month rent, or buy housing costing over \$7,000. In most places they cannot buy a home of good construction for less than \$11,500 or up to \$15,000. Even including the very liberal mortgage provisions which enable the veteran to pay off his obligation over a long period, he must still pay between \$75 and \$90 a month, which many veterans simply cannot afford.

That leaves public housing. Since private enterprise alone cannot satisfy the urgent housing needs of the lowest-income group, then it becomes the responsibility of the Government to see that housing is provided. This is precisely the reasoning which was followed recently by the *Michigan Catholic*, diocesan paper for Detroit, when it published an editorial in favor of Federal public housing legislation. Without adequate housing, the paper asserted, "which private enterprise cannot provide, much of our propaganda in favor of good Christian family life and against juvenile

delinquency is reduced to empty words."

Although the arguments on behalf of public housing are strong enough, there have been equally strong objections. Property-owners often object to public housing planned for their vicinity on the grounds that such projects would lower property values despite official, fact-backed statements to the contrary. In Chicago, for example, real estate agencies have on occasion joined forces with property owners to fight public housing units planned for various vacant sectors of Chicago.

In some places people object to public housing because the Government will not allocate tax money for public housing unless the units are available to all citizens regardless of race; such property-owners are afraid of Negro neighbors. Still other people charge that public housing is a step toward Socialism.

#### CHRISTIAN APPROACH

In the midst of all these conflicting arguments, there is a sound, sensible and Christian approach to the question of public housing. That position has been expressed often and well by the National Catholic Welfare Conference, by leading Catholic priests and laymen active in the field of social action, and by the Popes in their social encyclicals.

For Catholics, human values come before property values. A man's right

to live is more important than making a profit. What that means in practical terms as far as housing is concerned was very nicely summed up by the Right Rev. Monsignor John O'Grady, Secretary of the National Conference of Catholic Charities.

Said Monsignor O'Grady:

"Since 1930 Catholic organizations in the United States have been greatly interested in the housing of low income families. . . . In the early movement for adequate housing for low income groups, many of us played with the idea of subsidizing private capital in this field, but here . . . we encountered insuperable difficulties. House building had never been a large scale industry. The groups engaged in it were small contractors, interested in the immediate sale of houses. House building, moreover, was a highly speculative business. . . . As a result of long and careful study, Catholic leaders . . . reached the conclusion that there was no other method of providing housing for low income groups except action by local governments.

"It is clear," Msgr. O'Grady concluded, "that any sort of city planning that calls for the elimination of slums must have a public housing program as part of it."

Similar conclusions were drawn by Monsignor John A. Ryan, long-time head of the Social Action Department of the NCWC. In 1944, not long before his death, Monsignor Ryan said:

"Private enterprise has never provided decent housing for the poorest paid wage earners. Until it shows itself able to do so, a very large program of housing for the working classes should be carried out by public authority."

When the House of Representatives recently tried to cut the number of public housing units from an already inadequate 50,000 units to the ridiculously low number of 5,000 units, the National Council of Catholic Women responded in the same way. Condemning the action, Mrs. Gerald B. Bennett, president of the Council, said: "In the face of overwhelming evidence that a segment of the American population cannot obtain decent shelter without some form of governmental assistance, the stand taken by members of Congress opposing housing legislation is difficult to comprehend."

Such statements could be multiplied a hundred-fold. What they all have in common is this, a recognition that housing should not be a matter for petty, partisan politics. Today the housing problem boils down to one of the corporal works of mercy in modern dress. These days there is a definite connection between "feeding the hungry, clothing the naked, and giving shelter to the shelterless" and work for social legislation to provide decent housing for hundreds of thousands of people who cannot get it any other way.

# Foundress of the Little Sisters of the Poor

A. J. REILLY

*Reprinted from the MAGNIFICAT\**

**A**LMOST three-quarters of a century ago there died in the Mother House of the Little Sisters of the Poor in France an aged nun, Sister Mary of the Cross. Her passing was marked by no outpouring of grief, or other demonstration of loss. Like most old nuns she had spent the greatest part of her time in prayer. She was remarkable only for her strict adherence to the letter and spirit of the rule. Her goodness was felt, like the sunshine, and missed, as one misses the sun on a cloudy morning, but the life of the community went on with scarcely a ripple after her death.

Eventually the mists began to clear. Various people were showing an interest in Sister Mary of the Cross. Questions were being asked of those who had come in contact with her. Then came the astonishing news that the cause of the beatification of Sister Mary of the Cross was being put forward. She was Jeanne Jugan, foundress of the Little Sisters of the Poor. She had lived unknown at the Mother House of her congregation for twenty-seven years, a life of un-

paralleled self-effacement, a martyr to her vow of obedience.

Jeanne Jugan was born in the year 1798, in the town of Cancale, in Brittany. Cancale fishing boats were accustomed to brave the North Atlantic as far as the Newfoundland Banks and return heavily laden. Sometimes they returned not at all. It was an adventurous, hazardous life. It was thus that Joseph Jugan, father of Jeanne, earned a living for his wife, Marie, their two boys and five girls. Jeanne, the fifth child, was about ten years old when her father was lost on a fishing trip.

Marie Jugan now courageously took over the task of supporting her family. She went out by the day to work for her more fortunate neighbors. Her evenings were spent in the care of her own household and in teaching her little ones the truths of their religion. None responded more earnestly than serious little Jeanne, whose sensitive nature was deeply moved by the sorrows and hardships of neighbors whose fathers, like hers, or whose sons, failed to return from the long fishing trips.

\* 131 Laurel St., Manchester, N. H., February, 1952.

Jeanne grew into a tall, serious, dark-haired girl, dressing plainly both from necessity and from choice. She was pretty, too, but it was the genuine goodness and unaffected piety that seemed to shine from her eyes which, more than her good looks, attracted others to her. Therefore, it was not surprising that, when Jeanne was about eighteen, she received an offer of marriage from a young fisherman of the village. The family approved, and Jeanne was not uninterested.

#### RELUCTANT TO MARRY

Nevertheless she hesitated to bind herself. The young man was forced to sail without an answer. Apparently he was willing to wait until Jeanne made up her mind. And, indeed, any young man might have been content to wait in the hope of winning so good and virtuous a wife, who was also an energetic, capable housekeeper. Jeanne was no pious dreamer. She was thorough and practical in all she undertook.

The years went by. Jeanne was twenty-four before she understood her reluctance to accept marriage. During a retreat in the parish church at Cancale, the call came to her clear and sure. She explained to her family that she wanted to devote her life to God, but in what way she did not know. There is a tradition that she more than once assured them that

God wanted her for a work not yet begun.

In all possibility Jeanne was working, as her mother had, in the households of the wealthier citizens of Cancale. In 1823 something occurred which forced Jeanne to leave Cancale. It may have been her mother's death, or the marriage of her sisters and consequent domestic changes, or it may have been inability to find work at home. Whatever the cause she went to St. Sevrain, where she was employed in the hospital of Rosais. She was now twenty-five.

She worked as assistant in the dispensary and was given the special duty of caring for an aged and infirm priest who lived in the hospital. The work was arduous, but Jeanne was quick to perceive that it was not only the bodies which needed care. Sick souls especially appealed to her, and she gave her spare time to instructing the ignorant, leading them gently back to the sacraments.

That Jeanne's work should attract attention was inevitable. One of those who became interested was a Mademoiselle Lecoq, an elderly woman of some small means, living alone. She asked Jeanne to come to her, urging that the work would be easier and that she would be able to take better care of her health, which had not been good during her stay at the hospital. Jeanne consented and entered the service of Mademoiselle Lecoq as

housekeeper-maid-companion. From the first her employer treated her rather as a friend than an employe. She fussed over her health, urging upon her diets and tonics, advising and cautioning her about colds, draughts and dampness. All of this fussing Jeanne accepted or endured patiently and cheerfully. In return she managed the house, the purchases and the tradesmen with so much efficiency and economy that there was always something for charity, as well as time for prayers, devotions and the corporal works of mercy.

This congenial life lasted until her employer's death in 1835. Thereupon Jeanne left St. Sevran, but eventually returned, apparently with the idea of making her home there. She rented two small rooms and an attic, which she shared with the elderly Françoise Aubert. Fanchon, as she was familiarly called, was now too old to go out to work, but she could spin and look after the house. Jeanne readily found daily employment. Soon the two women were following a regular order of prayers and devotions, which even the arrival of a permanent guest did not disturb.

#### THE FIRST STEP

The aged and blind Anne Chauvin had been left destitute by the death of her sister. Jeanne, hearing of her plight, brought her to the tiny apartment where, together, she and Fanchon looked after the blind woman.

Unconsciously, Jeanne had taken the first step toward her ultimate goal. The next step was taken when she made the aged and penniless Isabel Quérun a member of the little family.

In order to support these helpless dependents, Jeanne was obliged to augment her daily earnings by working evenings. And old as Fanchon was, she tried to find time for spinning in order to add to the meager income. Despite the increased work, never did the two friends omit the daily religious exercises, begun in what must now seem to them a time of leisure. Help was nearer than they knew.

About this time the Abbé Le Pailleur had under special spiritual guidance two remarkable young women, Virginie Trédaniel and Marie Jamet. So impressed was he by their extraordinary virtues that he gave them a simple rule to help them gain the spiritual heights for which they seemed to be destined. He now directed them to Jeanne, whose charity, in sheltering two aged and helpless women and supporting them out of her own meager earnings, had aroused his sympathy. It touched the hearts of his spiritual protégés. Virginie, who was an orphan, immediately threw in her lot with Jeanne, turning over her earnings as a seamstress to the common treasury. Marie, who lived with her parents, was not free to do as she wished, but she helped in every way possible.

On October 15, 1840, the three women met with Father Le Pailleur in the little attic which was their chapel. They obtained his permission to exist as a religious community and to follow a formal rule suited to their situation. Two months later they received their first recruit, Madeleine Bourges, a laundress.

During a serious illness Madeleine had been cared for by Jeanne and her companions. Being, as she thought, on the point of death, she made a will leaving everything she possessed to the infant community. She recovered, however, and joined with the others in their charitable work.

It was now apparent that the little apartment was too small and cramped. In October, 1841, Jeanne rented a basement near the parish church. It was so large that they immediately named it the Big Basement. That is all it had to recommend it. The floor was of earth, the lighting and ventilation of the poorest, but the first day saw four aged indigent women added to the family. At the end of a month a dozen more had been taken in. Large as it had seemed the Big Basement was already beginning to be somewhat crowded.

In the Big Basement, Fanchon continued to carry out her duties as housekeeper. Virginie and Madeleine worked and turned over their wages for the support of the family, which had grown so large that Jeanne was

obliged to give up her work to look after the old people. The loss of her wages, however, was serious, and she sought some means of supplying it. The only possible way was to beg.

Not a few of the poor women now sheltered in the Big Basement had managed to live by begging, but they who had come for shelter could not be asked to return to begging to help support the shelter. Jeanne's action was characteristic. She went out to beg in their place. First she approached only those who had been in the habit of helping her poor. Later, she appealed to her own friends, and gradually extended her circle of helpers until the tall, sturdy figure in black with a basket on her arm became a familiar figure on the streets and roads of St. Sevran. Meantime, in the Big Basement all those who were able to do any sort of work, sewing or mending, light laundry or cleaning, were kept occupied.

On her rounds, Jeanne frequently rescued destitute and helpless aged women, bringing them to the shelter of the Big Basement. Here they were fed and clothed, nursed if they were ill, and gently led back to the sacraments if they had fallen away, for Jeanne was ever solicitous of the moral welfare of her "good old people." So crowded did the place become that she and her companions were forced to accept the hospitality of a neighbor, Madame Mignot, in

order to have privacy to perform their religious exercises.

Thus the news that the old convent of the Daughters of the Cross was to be sold seemed providential. The building was in poor condition, but it was infinitely better than the Big Basement. Jeanne, with the consent of Father Le Pailleur, determined to buy it. Enough for a token payment was obtained and in February, 1842, the community acquired title to the old convent, which they named the House of the Cross.

#### MEETS WITH OPPOSITION

All this was not accomplished without serious opposition. Jeanne was criticized for presumption in attempting the impossible, for going about begging instead of doing an honest day's work, for encouraging abandoned old women in a life of idleness, for all of the things that people who do nothing find to criticize in people who try to practice the religion of Christ. Criticism rose to a crescendo when the news came out that Jeanne was seeking the old convent. The critics even went so far as to approach the civil and ecclesiastical authorities. They failed, and Jeanne was vindicated in a way that left the opposition helpless. The Bishop of the diocese chose to visit personally the object of so much criticism. Greatly edified by all that he saw, he placed the seal of his approval upon the work. This attack

upon Jeanne failed. The next would be completely effective.

Before their removal from the Big Basement, Jeanne and her companions had taken, in the parlor of their friend, Madame Mignot, their first vow—the vow of chastity. After their removal to the House of the Cross they took vows for one year, completed their vote, and elected a superior. Jeanne was chosen unanimously. In October of the same year Marie Jamet joined the others, having overcome the opposition of her family. Within less than a year the House of the Cross sheltered over forty of both sexes, and other houses were being contemplated.

In 1843 another election was held, according to the rule, and again Jeanne was unanimously elected superior. Fifteen days later Father Le Pailleur arbitrarily deposed Jeanne and appointed Marie Jamet Superior General of the Servants of the Poor, as they were then called. The reason for Father Le Pailleur's action remains a mystery. The only hint is found in his statement that although there was but one house at this time, he foresaw the time when there would be many, and a superior general would be needed. Therefore he appointed Marie Jamet. No one knew better than he the qualities of heart and mind Marie possessed. For a number of years he had been her spiritual director. He may have considered her better fitted by tempera-

ment and education for the work of organizing and directing the fast growing community. Besides this, she was twenty-five years younger than Jeanne, and he may have considered that an infant organization needed the freshness and vigor of youth.

A little quite human and understandable jealousy may have entered into the matter. Jeanne, early in her work, had sought the counsel of Father Felix Massot, Superior of the Brothers of St. John of God, men widely experienced in the organization of charitable works and equally experienced in spiritual guidance. Perhaps Father Le Pailleur unconsciously resented Jeanne's dependence upon this Order, or feared that the Servants of the Poor might become identified with the older Order. Yet none of these considerations seem sufficient reason for his entirely arbitrary action. It seems certain that if Jeanne had appealed either to Father Massot or the Bishop, the action would have been rescinded. This she did not do.

She accepted her subordinate position without question, and by her loyalty and devotion to her superior set the example for the others to follow. It may be that Jeanne, herself, believed that Marie would be a more capable administrator and that her own field was begging for her poor. Nevertheless, for the next ten years, as new houses were being

opened at Rennes, at Dinan, at Angers, and elsewhere, "Send for Jeanne," was the formula when difficulties arose, as they always arise in new undertakings. The Superior-General herself was humble enough to call for Jeanne when unable to cope with skeptical or hostile authorities. And Jeanne always came. Simply and sensibly she approached civil and ecclesiastical authorities when their permission or cooperation was required. Invariably they were impressed by her straightforwardness, her goodness and her childlike faith in God.

#### RECEIVES HONORS

In 1844 Father Le Pailleur drew up a memorial for the French Academy requesting the Academy prize for Jeanne, because of her work for the poor. Her consent was obtained only when those who sought the prize convinced her of the great good the award of 3,000 francs would do her charges. She also received other public recognition, including a medal, which she had melted down for her poor. These honors came when she held no official position in the order, being just, as she explained to one of her friends, "an humble servant of the poor."

In the same year Jeanne had the joy of seeing the community she had founded reach its full stature as a religious Congregation. The name of the community was changed to Little

Sisters of the Poor. The members now took names in religion and lived a community life under an established rule. In 1852 the Bishop of Rennes approved the statutes of the Little Sisters of the Poor, and the following year Rome confirmed it as a religious Congregation. Immediately after the confirmation by the Bishop, three of the original members of the community took perpetual vows, but Father Le Pailleur, who had pronounced himself the founder, refused to permit Jeanne to take the perpetual vows until two years later. Meantime she was recalled to the Mother House.

#### HIDDEN AND UNKNOWN

For twenty-seven years Jeanne lived at the Mother House of her order, holding no official position, assigned no particular duties. Very soon, none of her companions, whether novices or professed Sisters, even knew who she was, beyond the fact that Sister Mary of the Cross had been associated in some way with the founders of the Congregation. Only once is there any record of a protest from Jeanne, made with her usual directness to Father Le Pailleur. "You have stolen my work," she said, "but, good Father, you are welcome to it." Somehow we think that Jeanne here referred to her work as a beggar for her poor, rather than as administrator.

Naturally, the question immedi-

ately arises, "Why was this thing done? On what grounds was what seems so great an injustice perpetrated?" Any answers to these questions can be only conjectures. There was a mention of Jeanne's health, but she lived for twenty-seven years after her retirement. There were whispers of a mental condition. Truly, Jeanne was simple as the saints are simple, as the strong in faith are simple. When there appeared no possible way to obtain the necessities for the poor in their care, Jeanne's advice was, "Ask St. Joseph." This, of course, was simple and childlike. The marvel was that, this being done, the required help always came.

The injustice having been done, how was it allowed to continue for more than a quarter of a century? Jeanne was not friendless. Among the influential and great of Church and State she counted many admirers. The answer to this must be that she wished it so. And who will say that her long martyrdom to her vow of obedience, her unceasing prayers when others did her work, were not of greater service than all she could have accomplished as a leader and active worker? "Be small," she once said to a young novice, "very small, very humble, very obedient. Like that you will be a good Little Sister." Jeanne had made herself small, so small and humble that she was forgotten even by her own community,

but her work had grown great. "We should be like this stick," she said, indicating the stick which in later years supported her faltering steps, "willing to be moved and placed wherever God wants us."

On the eve of the centenary of the founding of the Little Sisters of the Poor, the vice-postulator of the cause of her beatification, Chanoine

A. Helleu, gave to the world the first account of the long martyrdom of Jeanne Jugan, taken from the sources he had examined in his official capacity. Pending a more ambitious and formal life, still to be written,<sup>1</sup> his all too brief account remains the principal source of information regarding the forgotten foundress of a great order.

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<sup>1</sup> Since this was written, *Jeanne Jugan* by Msgr. Francis Trochu, was published by Burns Oates.

### **Mysteries Around Us**

Christians accept the dogma of the Trinity even though it is above the capacity of created minds. Human power is limited. Men can see and hear only within definite limits. Yet they do not deny the existence of what is beyond their powers of observation. Daily life is one continued act of faith in one's neighbors. Unless men accepted the word of their fellows, their knowledge, opinions and experience would be seriously circumscribed.

Moreover, man lives in a land of unexplainables. The sun sets only to come back on the morrow. The seasons reproduce themselves with harmonious regularity. Bees build honeycombs, and store honey. Spiders spin webs. Birds build nests. These works are perfect in detail. The hanging-nests of certain species defy gravity and puzzle the engineers, who sweat over cantilever bridges. Seeds are set in the ground. Plants, shrubs, and trees spring up. Branches of witch hazel help men to discover water and metals. Geiger counters locate uranium, used in the making of atom bombs, to destroy cities. Men know little about the secret of their destructive power. Magnets are used to produce electric currents for light, heat and power. Who knows aught about the nature of electricity?

The proper study of mankind is man. Who knows about his fellow-men? No two are alike in makeup, talents, or disposition. One is huge; another small. One is corpulent; another skinny. One is strong; another weak. One is robust; another sickly. A single nerve goes wrong; a whole nature is unhinged. Who can ascribe the reason and restore the balance? The scale of difference mounts to mystify all men. Why stop at others? Some do not understand themselves, nor why they do unaccountable things. Why then should any man presume to scan God and attempt to plumb the depths of divinity.

Far better to accept the Trinity and its implications!—PROVIDENCE VISITOR, Providence, R. I., June 5, 1952.

# AFL Abroad

RICHARD DEVERALL

*Reprinted from the CIVIL AND MILITARY GAZETTE\**

RECENTLY a foreigner asked me who I was and what I was doing in Pakistan. He was a businessman.

"I am the Representative-in-Asia of the Free Trade Union Committee of the American Federation of Labor," I replied.

The foreigner was amazed. "My word, the American Federation of Labor? Free Trade Union Committee, you say? Just what are you doing here in Pakistan!"

"Unlike yourself," I replied, "I have come here to take nothing, but to give. The 8,500,000 U. S. workers who sent me to Pakistan expect me to live in Pakistan and report to them on what I learn about the problems of workers, their trade-union organizations, and so forth. In addition, any worker in Pakistan who wants to know more about free trade unions in America has but to let me know what he wants and it is my job to see that the material is mailed from our union headquarters in New York or Washington directly to our trade-union friend in Pakistan."

The foreigner scratched his head. "There must be a gag in this," he

said. "Don't you make money on the side? What is the racket?"

"No racket, chum," I replied. "Organized labor knows no barriers of race, color, creed, or nation. The world of labor is united all over the globe. The problems of one worker are the problems of all workers. Exploitation of labor in one country, sweating and forced labor in another country are a direct threat to the living standards of American workers."

"Aha," replied the foreigner. "Now I see it. You want to protect the high living standards of American workers."

"Yes and no," I replied. "We want to protect our high living standards because for over one hundred years American workingmen and women have struggled from virtual slavery and economic serfdom to our present high living standard. But we know that workers all over the world must enjoy high living standards, too. Poverty anywhere is a threat to prosperity everywhere. Just as American labor has organized powerful and militant trade unions to defend the interests of the workingman and secure his God-given human

\* Karachi, Pakistan, May 15, 1952.

rights and his sacred human dignity, so too American labor must in its own interest, and also to express its solidarity with men all over the world, share its trade-union "know how" with union brothers and workers in other countries."

The businessman walked away. I still think he believes that the AFL is in Pakistan to make money. It is difficult for a trader to believe that there *are* people in the world who want to share their good fortune—and without anything but good will in return.

The Committee I represent has had me in Asia for several years. I have lived in the Philippines, in Thailand, in Burma, in India for two years, in Ceylon for several months, in Japan for three years, in Korea, in Hong Kong, in Malaya—and now in Pakistan for several months. The AFL has spent thousands of dollars in sending me to Asia. We have no dollars to give away other than the dollars I pay to my hotel for room and board. But we do give away pamphlets—tons of them. We believe ideas have arms and legs!

The founder of our organization, Samuel Gompers, was a tremendous democrat. He believed that no one helps a worker except workers. The politician makes promises; the radical agitator promises annas and rupees "after the revolution"; but it is only when the worker organizes his own union, finances his own union

and meets with his employer through collective bargaining that he can substantially better his lot. The AFL believes that self-help is the best help. We believe in a free enterprise system (not capitalism) where employers are free of unnecessary political control; we believe in the free enterprise of farmers in forming non-profit cooperatives; we believe in the free enterprise of workers in forming unions of their own choosing so that they can freely conduct collective bargaining with their employer without any undue interference on the part of politicians or officious bureaucrats.

#### REVOLUTIONARY DEMOCRACY

In a word, we believe in a system of thought or a political philosophy which I call the democratic revolution: decentralism, co-operation and not class war, freedom of enterprise for everyone, social and interracial justice—and a minimum of governmental regulation or control. We believe that human freedom enjoys maximum play under such a system of revolutionary democracy. We believe that living standards are the highest under such a system of revolutionary democracy!

Revolutionary democracy involves no guns and *lathis*. No blood need be shed. But it does require good faith. The co-operation and the enlightened thought of moral-minded men working together for a common

purpose, be they government administrators, industrialists, traders, workers, or peasants.

The AFL has sent me to Pakistan to tell Pakistani workers about how American workers have risen through self-help and unionization from poverty to a much more humane standard of living. And while I am in Pakistan, I will send back photos and word pictures of the conditions of life and labor of the Pakistani workers—industrial as well as agricultural. These stories and pictures will be published in our hundreds of labor newspapers and magazines. They will make the name "Pakistan" a living

reality to millions of American workers. For the first time, workers in America will understand better the basic problems of workers in Pakistan, and vice versa.

We do live in one world today, be we Oriental or Occidental, white or black, or brown or red or yellow. For we are all one—human beings. And that is the main reason the AFL sent me to Pakistan. We want to know you better—and we want you to know us better. Together we can rebuild the earth, fight for peace, crush colonialism, grow more food, and help each other to a better standard of living.



### *Coming Campaign*

Some political prophets predict that the coming presidential campaign will be one of the bitterest in years, filled with personal abuse and political chicanery. We fervently pray that they are mistaken. Nothing would be more out of keeping with the times and more damaging to the country in a period of severe anxiety and uncertainty than political warfare of the win-by-any-means, fair or foul, kind. Vicious whispering campaigns, open use of downright calumny and slander and mean and cunning irrelevancies are wholly out of order, even though they may appear to be productive of votes.

What is required in the presidential campaign and its preliminaries, carried out in the political conventions, is a forthright and honest discussion of the people and policies necessary to bring this country through what may well be the worst peace-time crisis of its whole history. On these people and policies there can be a wide and honest divergence of views. Disagreements can exist and be debated without the debate becoming vicious. Campaigns can be forceful and energetic without becoming a series of blows below the belt.

The people want clear cut presentations of opinions and aims as a sound basis for the best possible decisions. They do not want brawls.—CATHOLIC TRANSCRIPT, June 5, 1952.

# Social Aspects of Catholic Dogma

JOHN R. CONNERY, S.J.

*Reprinted from SOCIAL ORDER\**

ANY CATHOLIC interested in the social problem and the Catholic answer to it will realize the necessity of an intense study of Catholic social *morality*. With a firm grasp of the moral principles governing the social order he may feel, however, that he has exhausted the subject insofar as it is related to Catholicism, that any further pursuit will bring him into the secular fields of sociology and economics. He may not be aware that there is a much more basic approach to the whole problem, or, at least, he may not advert to the relevance or efficacy of such an approach. Yet the fact is that Catholic *dogma* also has its social aspects, and anyone who would equip himself to combat modern social theories that go counter to Catholic social morality must profoundly understand the basic social character of Catholic dogma.

It was with this in mind that Father Henri de Lubac wrote his book entitled *Catholicism*.<sup>1</sup> Conscious of a certain failure in modern Catholic thought to reckon with the social aspects of Catholicism, a con-

sciousness which is deepened by an awareness that modern attacks on the Church are frequently inspired by her alleged preoccupation with the individual, he proposed to bring into focus the social character of a Church which reaches out into time and space to gather the human family into one spiritual community.

Father de Lubac feels that modern attacks on the Church arise from misunderstanding the meaning of Christian detachment. Catholics themselves have been partially responsible for this. The selfish piety of some Catholics, the religious escapism, the neglect of ordinary duties in the multiplication of devotions, the notion that salvation and perfection must be worked out by isolating oneself from humanity, all have contributed to this misunderstanding. Such moral and ascetical deviations, and the attacks on the Church resulting from them, arise from an ignorance of the social nature of Catholicism. To offset this ignorance it is Father de Lubac's aim to present Catholicism as a social and historical religion. In achieving his goal he leans heavily upon the Fathers

<sup>1</sup> Longmans, Green and Co., New York, 1950, pp. 283.

\* 3655 W. Pine Blvd., St. Louis 5, Mo., September, 1951.

of the Church and maintains that it was these two aspects of Catholicism which impressed them most.

### SALVATION

In presenting the social nature of Catholicism he gives a quick picture of the economy of salvation. The picture shows that in the matter of salvation God has dealt not so much with individuals as with the human race as a whole. In Adam, He raised the whole human race to the supernatural order. With the sin of Adam the whole human race fell from favor. And finally, with the coming of Christ, Redemption was achieved for the whole of humanity. Why has God dealt with the human race as a unit? Because of its oneness. Man is created to the image and likeness of God, and the same participation of God which makes the individual soul to exist is responsible also for the unity which binds souls together. That likeness, and the unity resulting from it, exists both on the natural and the supernatural level.

Any defacing of the image of God in the soul will therefore cut off man not only from God *but also from his fellowmen*. Sin, of course, cannot eliminate the natural unity which knits the human race together, but it does disrupt the spiritual unity of the human family. The Fathers looked upon original sin as the source of the individualism of the world. It separated men not only from God

but also from one another. Social disruption went hand in hand with spiritual disruption. The purpose of Redemption, then, was to recover this lost unity. Christ came not only to bring man back to God but also to bring men together in spiritual unity.

With an understanding of the divisive effect of sin and the unifying purpose of Redemption, one is in a better position to understand the function of the Church. Its purpose is to complete, in so far as possible, the work of reunification begun by Christ, to reveal to man that pristine unity which he lost and to gather all together into one whole. This is the basic meaning of the word *Catholic*. The catholicity of the Church does not depend on geography or statistics.

Father de Lubac maintains that this limited aspect of catholicity was emphasized only when the treatise on the marks of the Church began to be developed. Fundamentally, catholicity goes much deeper than maps or any mere counting of heads. The Church was just as Catholic on the first Pentecost as she was or will be in the day of her greatest geographical expansion. It is the fact that her mission is to the whole human race and her aim to restore its lost supernatural unity that makes her Catholic. The crime against catholicity is sectarianism, which is divisive in spirit and destructive of unity. Criminal, too, is anything like schism, which involves not only a subtraction from

authority but the destruction of unity.

With this concept of the Church as a unifying force in humanity, the role of the sacraments as instruments of unity also becomes clear. They not only establish, strengthen or renew man's union with Christ but also with the Christian community. This latter role of the sacraments has often been neglected, or, at the most, given only secondary consideration, in modern theology. But it is a fact that the grace which comes into the soul through the sacraments sets up more than just an individual relationship between the soul and Christ. Actually, each individual receives grace through the sacraments in proportion as he is joined socially to that body whence this life-giving stream flows. All the sacraments are essentially sacraments of the Church and in the Church alone do they produce their full effect.

#### A SOCIAL EVENT

The social aspect of Baptism is, of course, evident. Its first effect is incorporation into the visible Church—a social event—with consequences not only juridical but spiritual as well, since the Church is not just an external organization. Similarly, the sacrament of Penance involves a social reintegration with the Church, a reintegration which is brought out in a remarkable way in her primitive discipline. The whole apparatus of public penance made it clear that the

reconciliation of the sinner was in the first place reconciliation with the Church.

But it is in the Eucharist that the social aspect is most pronounced. It especially is the sacrament of unity. It involves union not only with the Mystical Body of Christ but also with His physical Body.

Nevertheless, is not the whole social character of the Church accidental? After all, it is the individual who is saved, and salvation depends on individual merit. This is perfectly true, but it is also true that individual salvation comes through integration in the supernatural society. The elect are not isolated beings. The beatific vision marks the completion of the unity which was begun with creation. If faith accomplishes such wonders of unity in this life, how much more the *lumen gloriae*, which is the blossoming of faith? There is a real unity among the elect, a closer unity than will be found even among the faithful. But it is patterned somehow on the unity of the Trinity, a unity which leaves the person wholly intact and distinct.

This concept of social salvation was much more lively in the early Church. Father de Lubac finds in it the basis for the thesis that the righteous would not enjoy the beatific vision before the general Resurrection. Men of those days thought not so much of individuals entering heaven as of the triumphant entry of the

whole Church. It was easy to come to the erroneous conclusion that no individual would enter heaven until the whole Church was ready for salvation. Those who concluded thus were drawing too close a parallel between the Old Testament and the New Testament. Just as the saints of the Old Testament had to await the coming of Christ to enter heaven, so the saints of the New Testament would have to await His Second Coming. This thesis was rightly condemned, but Father de Lubac wonders if the underlying value of this doctrine may not be preserved. Could it not be that the doctrine of the resurrection of the body is based on this concept of solidarity? Is not the resurrection of the body deferred because the penalty of corruption cannot be lifted from one member of the human race without being lifted from the whole of humanity?

#### SOLIDARITY OF THE CHURCH

The solidarity of the Church is such that, although it does not exclude the possibility of some of its members enjoying eternal happiness while others are still fighting or suffering, one may still be able to make room in heaven for something akin to hope which will not be satisfied until the whole Church is enjoying the beatific vision. Just as the hope of a Redeemer can hardly be said to be satisfied independently of the outcome of His work, so the hope of the

Triumphant Church can hardly be satisfied so long as there is still a Militant and Suffering Church.

Closely connected with the social aspect of Christianity is its historical aspect. The continuity of Christianity in space implies a continuity in time as well. If God is interested in the salvation of humanity as a whole, and deals with humanity as a unit, any account of its salvation will take on historical form—it will be the history of the penetration of the human race by Christ. It is this historical aspect which makes Christianity an unique religion. Every other religious movement has as its basis some individualist doctrine of escape. The world and its history are meaningless in these religions. Perfection consists in flight from the world and isolation from humanity. Christianity alone is interested in the spiritual growth of the human race itself.

The Fathers of the Church, according to Father de Lubac, were much impressed by this historical aspect of Christianity. They approached the Scripture not only as the source of revelation but also as the history of the spiritual growth of the human race. It is this consciousness of the historical aspect of salvation which distinguishes their approach from that of the allegorical philosophers. For these latter the Biblical account is a myth from which a spiritual meaning must be distilled, neither of which has anything to do with his-

tory. The spiritual meaning is concerned only with metaphysical or moral ideas. The Fathers accepted the Scriptures as an historical account. It is true that they also found in them a spiritual meaning, but it was a meaning which was to be accomplished historically, the mystery of Christ and His Church.

This spiritual meaning was to be found differently in the Old and New Testament. The Old Testament was the shadow of the things to come. The New Testament was the reality itself; it had a spiritual meaning, too, but one which would not go beyond the Gospels. Thus to the Fathers both the literal meaning and the spiritual meaning of the Scriptures had a distinctly historical significance.

#### CENTRAL SYMBOL

The social character of the spiritual meaning is also emphasized by the Fathers. The Church is, as it were, the central symbol of patristic exegesis. Does this mean that the Fathers saw no reference to individual souls in these meanings? Not at all. They saw references not only to the Church but also to individual souls. These are not, however, two different subjects. There is a correspondence between the spiritual growth of the world and the growth of holiness in the individual soul. Mystical ontogeny recapitulates phylogeny. But the Church is always the measure. No spirituality is authentic

or trustworthy "unless it involves the application of the Church's life rhythm to the life of the soul."

It is the historical concept of Christianity which solves the problem of the long-delayed establishment of the Church. The problem is similar to that which baffled the pagan mind in regard to Christ. If He was the only Saviour, why had He delayed so long, leaving so many centuries without salvation? The Church, like Christ, was not simply to come in time but "in the fullness of time." A preparation of centuries had to precede its advent. The infirmity of fallen human nature limited its capacity to receive God's gifts. An initial gift was necessary to make it capable of receiving a second and a third gift. Redemption, and the Church which would continue it, would come only when man was prepared for it.

An appreciation of the historical aspect of salvation will also give one a better understanding of the important role which unbelievers play in the history of salvation. In the designs of Providence they are indispensable for the building of the Body of Christ. They do not, of course, perform their function in that they are in error, but rather, in so far as their gropings after truth and whatever success they achieve provide the long but necessary preparation for Christ and His Church. But they are not indispensable in the sense that they are expendable. They must in

some way profit from their necessary connection with this Body outside of which there is no salvation. Father de Lubac would maintain that unbelievers are somehow saved because they are an integral part of that humanity which the Church is destined to save and which cannot be saved without her. But just how they are saved is a point which he leaves in considerable obscurity.

One who understands the role which unbelievers play in the history of salvation will understand also the approach which the Church has always taken and should continue to take toward many-sided humanity. In her spread over the world the Church has always encountered "occupied" countries. Other religions have sunk deep roots in these countries and have penetrated the customs, habits and cultures of their peoples. Was everything to be uprooted before the Church could take possession? By no means. The Church has never taken the attitude that these religions or the cultures influenced by them are completely false. Human reason, on which they were founded, is weak and fallible; but it is not wholly doomed to error. Nor was the work of the Redeemer to be carried on at the expense of that of the Creator. In missionary work the Church comes, like Christ, not to destroy but to fulfill, to build up, to make holy. The work of the Creator, however spoiled by man, remains the natural

and necessary preparation for the work of the Redeemer.

In a sense, all religions can be considered as a preparation for Christianity. And the genuine Catholic spirit is characterized by a desire to assimilate whatever is good in other religions and to prescribe nothing that is not of faith. Catholicism is broad enough to include anything good in other religions. It is historical enough to appreciate the preparatory role which in the designs of Providence other religions play for it.

In the third part of his book Father de Lubac chides present-day theology for its neglect of the social aspects of dogma. He traces this neglect to the fact that modern theology is a reflection of Protestant opposition to the Church. It represents a "defense-reaction" rather than a genuine defense. Aspects of Catholicism which are not precisely at issue are lost sight of and by such omissions concessions are unwittingly made. He cites as a case in point the treatise, *De Ecclesia*. This, he claims, is largely a reflection of the opposition of civil jurists on the one hand and of Gallican and Protestant doctrine on the other. So large a space is given to the rights of ecclesiastical authority in opposition to civil authority and the prerogatives of the hierarchy, especially the Papacy, that the spiritual unity of the members of the Mystical Body is frequently for-

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gotten. In forgetting this unity the theologians have actually cut off a very forceful approach to the whole problem of establishing the Church. They should beware of concentrating too much on building the wall with the consequent neglect of the city within.

#### PERSONAL VALUES

But will not the emphasis on a social and historical Christianity endanger personal values—the principle that salvation is a personal matter? Will not the person lose his identity in a social Christianity with a corporate destiny? Emphasis on the supernatural unity of the human family need not detract from the importance and dignity of the person. Father de Lubac finds something of a paradox in the concepts of unity and distinction. The paradox is just this: the distinction between the parts of a being stands out more clearly as the unity of these parts is closer. He admits that this is a little hard for our distinctive logic to swallow, but he finds confirmation for it both in experience and faith.

From experience he draws a biological fact to establish his paradox. In the elementary forms of life, where there is little distinction of parts, the unity is so loose that every piece cut off produces a new organism. But as one goes up the scale of life, as the individuality and distinction of the parts become more pronounced, the unity is much stronger.

He admits that experience alone is not enough to prove his point. One must look to faith for certitude. It is in the primordial mystery itself that one finds the most complete verification of this paradox. For where can greater distinction of persons be found than in the Blessed Trinity? And on the other hand where is there greater unity? Our only conclusion from this mystery can be that unity does not necessarily mean confusion. True union does not suppress the beings it brings together but actually completes them.

The community, then, is not the antithesis of the person; *it really completes and perfects him*. It is the pole of personality. It is not necessary, therefore, that what is granted to the community be lost to the person. Man does not lose himself by becoming an integral member of that Body to which he must belong to be saved, any more than he does by union with and submission to God.

Catholic spirituality, then, does not have to choose between an interior tendency and a social tendency. True development of social values will always be accompanied by a development of personal values. Nor will a social spirituality exclude the practice of detachment. A genuine charity can never neglect solitude nor the duties toward self. What we should love in another, the image of God, exists also in ourselves. To leave the image of God in ourselves blemished

or defaced is an indication that despite our protests, what interests us in others is not their true being but that they provide us with an opportunity of satisfying our need for exteriorization. Social activity that is mere exteriorization knows nothing of that respect which another soul deserves, and can result only in breaking down rather than in building up the social body. Also, a genuine charity realizes the need for self-denial in order that one may have something to give, and that to give is not merely to spread oneself abroad. In brief, social charity does not outlaw but actually demands detachment. It outlaws only escapism.

On the other hand, personal religion and the interior life are by no means synonymous with individualism. The Catholic mystic or contemplative is not an escapist practicing a selfish piety. He should be the perfect Christian, whose love of neighbor keeps pace with his love of God. Not even the highest of divine favors should draw him from the solidarity of the sufferings and triumphs of the Church militant. An interior life that would lead to isolationism rather than a more intimate union with the Mystical Body of Christ would not be genuinely Catholic.

As he brings his book to a close Father de Lubac shows how this approach to Catholicism, which he claims to be the original approach

of the Fathers, may be utilized in the present situation. The reader gets the impression here that the connection is not altogether casual and that the approach was actually fathered by the present situation rather than by the Fathers themselves. But be that as it may, Father de Lubac maintains that the Church must be presented as the answer to the yearnings for social unity of which our age is so conscious.

How can this be achieved?

#### THE ETERNAL AND COMMUNISM

The first step would be to show those who would make humanity the goal of life that if they would do so, they must go beyond humanity. Unless there is a God, there is no such thing as a collective destiny, because there is no such thing as a collectivity. Nothing exists but individuals. Without God, sacrifices cannot be made for humanity but only for other individuals. At the most they can be made only for one generation of humanity. There is no such thing as human solidarity unless there is an Eternal which can provide a common meeting place for men of all ages and places. It is only if it is presented in this light that the Marxist, for instance, will understand the Eternal. He must be shown that his doctrine has degraded what it has received from the social and historical character of the Church; that his space-time man is meaningless with-

out an Eternal. In brief, it will be necessary to show the Communist that it is only in the Church that he will find what he is really looking for—the salvation of the human family.

To do this it will be necessary to present Christ and His Church not so much as bearers of a message to individuals but as an answer to the problem of organic unity; it will be necessary to present Christianity not as an obligation consequent upon a series of air-tight syllogisms but as an answer to the appetite which God has placed in the soul for social unity.

#### NO TEMPORAL UTOPIA

Father de Lubac closes his final chapter with a word of warning. While the duty of the Church is to bring men back to that unity which her dogma teaches, the society to which she calls men is different from all temporal societies and goes far beyond them. The Church has no blueprint for temporal societies; her goal is no temporal Utopia. Temporal societies and social planning are the problems of civil rulers and statesmen. It is true, of course, that by preparing men for supernatural unity, by giving them a sense of common destiny and supernatural fellowship, she is giving them the best preparation for social tasks and responsibility. But her aim is never just the accomplishment of these tasks. Her ultimate goal is nothing

more nor less than the Eternal Society of the Elect.

In a final word Father de Lubac gives the salutary warning that the way of salvation for humanity, just as for the individual, is the Way of the Cross.

While recognizing the service Father de Lubac has done in bringing into focus the social and historical character of the Church, I think we must admit that the accusation leveled against theologians is not as appropriate today as it might have been when the book was originally published (1937). Since the appearance of the encyclical, *Mystici Corporis*, and its continuation, *Mediator Dei*, the corporate aspect of Catholic life and worship has been brought to the attention of the Catholic world, and much progress has been made in restoring it to its proper place in Catholic theology.

One cannot help observing also that Father de Lubac may have left himself open to the same accusation which he makes against theologians of another day. Will not his theology be as much a reflection of the opposition of Communism to the Church as that of former theologians was a reflection of the opposition of Protestantism? It is true that his will be a theology "for" rather than "against," but will there not be the same danger of one-sidedness? Will there not be a tendency to de-emphasize certain aspects of Catholic doctrine which

would not please the Communist, a danger of indulging in what would be dubbed in political circles "me-too-ism?" Even in the excellent work which he has done we feel that in order to present an acceptable Catholicism he has at times given way to a certain ambiguity which makes the apologetic value of some of his statements more evident than their orthodoxy. There is nothing in the book, of course, which will not allow an orthodox interpretation, but we do feel that the desire to "go in the Communist door" may have got out of hand and led to expressions aimed to

please rather than to give a careful statement of Catholic doctrine.

But to say that the social aspect of dogma is not the whole of dogma is not to deny its importance. Father de Lubac has done an invaluable service in focusing attention on what was often neglected, or at the most given only passing notice, by many dogmatic theologians. The Catholic interested in the social problem will find that *Catholicism* will give his social thinking the orientation and direction that will make it most effective.



### **The Bigot Is Everyone's Enemy**

We are pleased to note that Catholics are not alone in their alarm over the growing spirit of anti-Catholicism. Some Protestant leaders have deplored it, and last week the Anti-Defamation League of B'nai B'rith reported that anti-Catholicism has replaced Jew-baiting among some professional hatemongers. The report was made after a year's investigation by the League's 25 regional offices.

The ADL findings are not news to Catholics. Much more significant, as far as we are concerned, is the fact that it is the ADL that is calling attention to the presence of anti-Catholic feeling. This is a gratifying development because it indicates a growing awareness that bigotry in one direction is a threat of bigotry in every direction. The person who is solely concerned about anti-Semitism and ignores the existence of other anti-minority movements is not looking at the problem in its full perspective. In a way, he is almost as narrow in his outlook as the bigots themselves. And the same can be said about the Catholic who objects when the Church is maligned but who is not the least disturbed when a mob lynches a Negro.

"Blessed are they who hunger and thirst after justice, for they shall be satisfied"—but only if they hunger and thirst for justice for all men, not only for themselves.—CATHOLIC TELEGRAPH-REGISTER, Cincinnati, Ohio, May 30, 1952.

## For Labor and Management

MOST REV. HENRY J. O'BRIEN, D.D.  
*Bishop of Hartford*

*Excerpts from remarks at the McAuliffe Medal and Award Dinner,  
New Haven, Conn., May 15, 1952.*

THE award of the McAuliffe Medal has been instituted in this diocese as a sign of the deep interest which the Church has in the promotion of good industrial relations. It is intended to recognize significant contributions to the betterment of industrial relations in Connecticut, and we are happy to congratulate the 1952 recipients as men whose service has been worthy of this recognition.

Good industrial relations are nothing more than mutual recognition of rights and obligations by employers and employees. Bad industrial relations stem from an ignorance of or an indifference to these rights and obligations. Rights stand on a foundation of good morals; there is good in our respect for rights and bad in our indifference to them. Hence, good industrial relations rest on good morals, and the problems which today disturb the structure of the employer-employee relationship, while certainly technical, are also moral.

In 1891 Pope Leo XIII said: "Labor cannot do without capital, nor can capital do without labor."

In 1944 Eric Johnston, then President of the United States Chamber of Commerce, said: "You can't get rid of management and you can't get rid of unionism in a free country."

The best of labor leaders and the best of industrialists realize this and they are working to persuade their fellow-workers and their fellow-employers to its truth. But all of us should by now recognize that there is no easy road to the goal of industrial peace. All of us should recognize too that, just as truly as we cannot legislate honesty into existence, so we shall not establish good industrial relations merely through legislation. Good laws will help. But fundamental to all is a willingness on the part of labor and management to recognize mutual rights and responsibilities; and to recognize too that we are one human family created by God to live in peace and harmony with one another and not in conflict.

Both you and I know that the labor movement of 1952, like all human or-

ganizations, is not perfect. There is room for a great deal of improvement; there is need of a great deal of self-discipline. We also know that it is basically sound, that it is constantly trying to improve itself, and that it is therefore deserving of the encouragement and support of the Church. That support has not, and will not, be wanting in this diocese.

We are deeply concerned with promoting in Connecticut a type of industrial relations founded on justice and permeated with the spirit of charity. Despite occasional set-backs here and there, tremendous progress has been made in the field of labor-management cooperation in recent years, and certainly labor and management in Connecticut have been abreast of the leaders in this wholesome progress. For their constructive efforts in this most important field both labor and management in Connecticut deserve encouragement and praise. If the activities of the Diocesan Labor Institute have contributed to this progress, and we believe that they have, we are grateful for the opportunity of such service. This evening we encourage you to keep up the progress in order that not only labor and management but all of our people may share the blessings of a more perfect application of justice and charity in industrial relations.



### **Two-Dollar Bills**

The universal superstition in our country against two-dollar bills is not shared by our neighbors in Canada. There the two-dollar bill is in wide circulation and is a great source of convenience. One two-dollar bill takes up half the space of two one-dollar bills in a wallet. The change for five dollars is often two bills instead of a cumbersome four. And the Canadian Government must be glad to save the paper which our Government has to use printing one-dollar bills. Every two-dollar bill uses up half the paper consumed in two one-dollar bills.

Seldom do you see an American two-dollar bill. And seldom do you see the rare one that hasn't a corner torn off. I tried to discover why two-dollar bills are regarded as unlucky. No one seems to have any idea, so I have a theory of my own. The two-dollar bill got a bad name because the two-dollar racing bet is the normal bet of the sucker. And as so many Americans have lost two dollars on a horse, two dollars became an unlucky sum of money, and a two-dollar bill became the symbol of bad luck. Maybe yes, maybe no.

But if we ever get over our superstition, we'll save the Government printing office millions in paper every year and carry around a much neater stack of bills.

—Rev. Daniel A. Lord, S.J., in the CATHOLIC HERALD CITIZEN, Milwaukee, Wis., June 7, 1952.

## Editorials

### **Social Justice in Action**

**I**N a special message some time ago, the Holy Father linked the evils of capitalism with the evils of Communism since neither is concerned primarily with human rights, the only justifiable basis for free enterprise of any kind. Political Communism goes beyond economic Communism to include atheism, but the evils consequent on unrestricted capitalism are also satanic, since it sets profits and unlimited competition among men, even for fundamental needs, as ideals.

While the Catholic Church is no more committed to any particular economic system than it is to any particular form of government, the Church does insist on essential justice in a society of human beings whose concern for one another determines happiness in this world and chances for salvation in the next. Essential justice includes the right of everyone to receive from the bounties of the earth enough to live on in reasonable and frugal comfort and to provide at least that minimum for dependents.

Recently certain Catholic organizations have taken the initiative to guarantee the minimum demands of

Christian social dictates. A few months ago a Michigan Catholic paper signed an all-out Newspaper Guild contract assuring the economic welfare of its employes. Just this week, a Catholic college put members of the faculty on a 12-month pay schedule, increased wages and made allowances in wage advances for family needs. In other words, John Carroll University sees its teachers as more than disembodied minds, as human beings entitled to live in reasonable comfort with a future economically secure. To provide this Christian pattern, it was necessary to adjust wages, not primarily to rank, but to needs.

Another striking example of justice in action is that of the American Velvet Company of Connecticut, which shares profits with employes and actually operates with workers having a voice in management. American Velvet workers, enjoying the top union-scale and a share in every dollar of profit, as well as a voice in management, see no need for strikes. Just last week, Bishop Henry J. O'Brien of Hartford honored Clarence A. Wimpfheimer, president of the company, by presenting him with the 1952 McAuliffe Award of the Diocesan Labor Institute.

Here is the Papal social program

in action. Unfortunately its operation is limited, even among Catholic organizations. — PROVIDENCE VISITOR, Providence, R. I., June 5, 1952.

### Austrian Statement on Church and State

IF we heard the Scotch came out against economy, or the Italians became prohibitionists, we would hardly be more surprised than we were to hear Austrian Catholics denouncing what they use to consider the ideal of Church-State relations.

We think the recent statement of the Austrian Catholic Action leaders can properly be described as sensational. Without doubt it will touch off a great controversy, both in Europe and in the United States, for it expresses an approach to Church-State relations which is directly opposed to the traditional European concept of a State Church.

Austria has been in the past a prime example of hand-in-glove relationship between Church and State, and this bid for freedom from State ties uttered by churchmen will shock a lot of Austrians to their toes. The corpses of the Emperor Franz Joseph and of Maria Theresa must be whirling madly in their respective mausoleums, for these devout rulers considered tinkering with ecclesiastical affairs one of their chief responsibilities.

It would not do to overrate this

statement of the Catholic Action leaders or to consider it as the last word on the subject, although it was drawn up at a meeting presided over by Archbishop Franz Jachym of Vienna. The authors of the statement will doubtless be charged by some conservative thinkers with attempting to change Catholic doctrine concerning Church-State relations.

It appears to us that the Austrians are not proposing a change in Church doctrine, but are suggesting that a drastic change in the nature of the State demands a reappraisal of the whole question. It is idle to talk of a modern State, be it a republic, a constitutional monarchy, or a dictatorship, as though it were the same thing as the monarchy of old. The Church remains ever the same in her nature and function, while adapting her methods to the changing needs of the times. But the State of today isn't what it used to be. It is far more.

The State is no longer personified in the monarch, who broadly oversees the administration of justice, the defense of the realm and the collection of taxes. Today the State is a vast, impersonal thing, whose functions are so numerous and important and all-pervading that the lives of citizens are inescapably and profoundly affected by it. The State today molds the very thinking of its citizens through its control of education; it intimately enters into the lives of the people from cradle to casket through

its social-welfare measures. As our industrial civilization becomes ever more complex, it is hard to see how the trend will ever be reversed.

There was a time when it was natural and proper for the Church to expect the State, i.e. a Christian monarch, to erect churches and monasteries, to support the clergy, to help the Church enforce her disciplinary laws. In the religious and political situation which once prevailed a monarch who did these things was considered to be fulfilling his plain duty, and such collaboration was seen as the ideal of Church-State relations. It should be evident that the conditions necessary for this ideal no longer prevail in any important areas of the world.

What has recently happened to the Church in Eastern Europe has apparently impressed some of the Austrians deeply. In Hungary, Poland, Czechoslovakia, the very reliance of churchmen upon State co-operation and support has greatly facilitated the strangulation of the Church in those countries.

The Church which could once afford to walk hand-in-hand with a Christian monarch who professed, at least in theory, the ideals of Christianity cannot continue to pretend that the State of today is the same cooperative partner of yore. The Church must now insist upon her independent and separate identity, the Austrians tell us, and walk alone, or

she risks losing the freedom and autonomy essential to her mission.

The question at issue today is not whether the State should be so all-powerful; the question is, since the State is so powerful and all-embracing, should not the Church insist with new vigor on her independence as a separate and free society supported directly by her faithful? In the face of present conditions is it not dangerous for churchmen to seek the privileged position of a State-supported Church?

To us it seems that the paramount danger the Church faces today is not the loss of State support but the fear of State encroachment. The Austrian Catholics call for a "free Church in a free society." They will get strong support for their view from Catholics in the United States. For we have found that just such an arrangement, though not of our devising, has proved an unquestionable blessing to the Catholic Church in the United States.—*INDIANA CATHOLIC AND RECORD*, *Indianapolis, Ind.*, May 23, 1952.

### **Hope in the Atomic Age**

**A**S regards the temporal prospects of the world, Catholics are, in general, less liable to comfortable self-deception and "wishful thinking" than their neighbors: nor have they ever been encouraged to nourish Utopian illusions about the earthly

future of the Church of Christ, either by Our Lord Himself or by His Apostles and Saints. The Faith, indeed, has grown from a mustard-seed to a mighty tree: but the sign of contradiction still presides over the planetary destiny of God's faithful people, and their lot is one of tribulation—never more so than at the present time, when Christ's Mystical Body is crucified by His atheist enemies in many lands. In all this, however, we see no ground for the despair which darkened the last years of H. G. Wells; for our lives are centered around a hope more "sure and certain" than any which rests on the march of human progress: namely, the hope that was given to mankind by the Resurrection of Our Lord, which we commemorate on every Sunday, and especially in the greatest Christian feast, that of Easter.

The men of last century looked forward to a future which—it was assumed—would be tranquil and undisturbed, in which the new generations would continue to build the City of Man on which their fathers had labored. Their children find their hearts failing for fear—because of all too recent memories—at the thought of a war which may even yet not be fought, of an atomic catastrophe to civilization which may even yet never occur. But can we, as Christians, hold it to be altogether evil that the pride of a false humanism, which put its truth in material

achievement, should be confounded? We are beginning, at least, to re-learn the lesson of Our Saviour that the treasures of earth are the prey of moth and rust and plunderers, and the truth of the Apostle's warning that we have here "*no abiding city*." From death and decay—the fruit of sin—there is only one release: that of which Christ's Easter victory is the sign and the pledge to all the world.

The atomic bomb and the "Hell-bomb" are new in human history: but the state of mind they tend to produce is one which is as old as the age of the Apostles: the sense of an impending "end of all" which may come upon mankind even in our own lifetime. Since that day, the same presentment has appeared more than once on different occasions, when Christians have looked for the sign of Antichrist, and for the dread phenomena described in the mysterious revelations given to St. John. Fear of the bomb, in fact, is a secularized form of the fear of the Apocalypse: and, for us, the Kremlin appears much as the "Roman Babylon" seemed to the early Christians, crowned with power and terrors and drunk with the blood of the saints. But in the shadow of the new menace as in that of long ago, Christian hope remains rooted in Christian faith.

The apparently solid fabric of "civilized life" may disintegrate: the grand achievements of generations may easily be swept away in some

mighty flood. But the Church is founded on the Rock of Christ's promise: it remains, and will remain, with the graces needed to sanctify men from one harassed generation to another. In the Christian life, if nowhere else, there will be human continuity, landmarks to be recognized, a renewal as certain as the return of spring after each winter. From the fallen pagan Empire of Rome, the new Christian Rome emerged: from the crumbling Western secular culture, what new thing will appear? The secret is God's: but we know that it is a secret not of death, but of life; the mystery of resurrection which still belongs to the Church, as embodying the immortal Life of the Risen Saviour till the end of the ages.

—ADVOCATE, *Melbourne, Australia*, April 10, 1952.

### House Arrest in China

IN a reply to a question raised in the House of Commons regarding persecution of Canadians in China, External Affairs Minister Lester B. Pearson stated that reports in the *Ensign* "may have given a wrong impression."

The *Ensign* had reported that 25 Canadian missionaries were imprisoned by the Chinese. Mr. Pearson said his information showed only seven in Chinese prisons and others under house arrest.

We might remind Mr. Pearson that "house arrest" under Communists is often a worse form of imprisonment than being locked up in a jail, not, as he claims, "not so bad."

On Jan. 12, the *Ensign* quoted the following description of "house arrest" by a nun in Hong Kong who was a refugee from Red China:

Priests and Sisters under house arrest in Communist China are victims of a nerve-wracking policy of planned persecution that compares favorably with the water-dipping torture of the ancients. . . . Daily indignities, insults and invasions of privacy . . . wear the nerves until only the Grace of God makes life bearable.

No home, nor any part of any home, is out of bounds to the gangs of students and hoodlums who daily and sometimes hourly rush into rectories and convents. . . . They gallop up and down the halls in real hoodlum style, shouting their vitriolic, anti-God, anti-foreign slogans.

Doors and windows are smashed, stones are thrown, and foul accusations made against the prisoners.

Such treatment is just as shocking and often more cruel than formal incarceration in an official prison. To minimize it is to quibble over grave matters.

A little less petulance toward our genuine friends, the United States, and a little less minimizing of Communist depredations would correspond more closely to the sentiment of the Canadian people.—*ENSIGN, Montreal, Canada*, June 14, 1952.

## Documentation

### Apostleship of Prayer

POPE PIUS XII

*A letter of His Holiness to John Baptist Janssens, General of the Society of Jesus, and World Director, Apostleship of Prayer, approving the new Statutes of the Apostleship of Prayer (League of the Sacred Heart) and commending it to prelates and pastors.*

**R**ELIGIOUS organizations best serve the needs of the times when, on occasion, without giving up their own peculiar spirit, they adapt themselves to changing conditions. The Apostleship of Prayer has often recognized this in the past. In one hundred years this Association has grown from humble origins into a vast undertaking, and from time to time, as in 1896, it has revised its Statutes without surrendering those elements essential to its peculiar spirit.

Through the past fifty years, the Holy See has issued many letters and exhortations having to do with various phases of the apostolate. These letters have praised the Apostleship of Prayer as being most suited to our times. With wise judgment, the Directors thought to make the Apostleship even more effective by incorporating into it the strengthening ideas of these Apostolic letters. Accordingly, they have reconsidered the Statutes of the Association and have submitted them, in new form, to this Holy See.

We ourselves are very familiar with the fruitful work of the Apostleship of Prayer. Out of zeal for souls and for the extension of Christ's Kingdom, We have recommended it many times to all. So We had these revised Statutes examined and have found them to be most worthy of Our full approbation.

The Statutes set forth clearly the weighty importance of the Association. They show the Apostleship to be a very efficacious instrument of modern, apostolic ministry, both for the salvation of individuals and for the general pastoral good of souls. From those features in the new Statutes which assist most in the pastoral care of souls, We pick out three as being worthy of special recommendation.

First, the Association encourages the faithful to help in the conversion of souls by the offering to God of their prayers, works and sufferings. This labor for the extension of Christ's kingdom not only kindles a zeal for souls, a concern for the eternal salvation of the neighbor, but it promotes and puts to work those supernatural means upon which the real success of all apostolic labor depends. Hence, the Association makes the work of the apostolate most effective. Its energy is not dissipated in externals but made to produce solid and lasting fruit.

Secondly, attention should be called to the perfect way in which the members of the Apostleship of Prayer are urged to pray and to dedicate their lives to apostolic endeavors. They are not asked merely to recite certain prayers. Their whole lives must be offered to God as a prayer and sacrifice for the cause of the apostolate. The daily offering of self is the essence of the Apostleship of Prayer. This is perfected by other acts of piety, especially by devotion to the Sacred Heart of Jesus. The daily life of each member is thus converted into a sacrifice of praise, reparation and impetration. In this way the forces implanted in Baptism are activated and the Christian offers his life as a sacrifice in and with Christ for the honor of God the Father and for the salvation of souls.

All the sacred practices of which the Apostleship of Prayer makes use to round out and perfect this oblation, taken together, contain the sum total of Christian perfection. Through this sacrifice demanded by the apostolate, they put into the hands of all men the means by which Christians sanctify their lives. Personal holiness renders their apostolate most fruitful.

Finally, inasmuch as the Apostleship of Prayer offers "the most perfect form of Christian life" (Letter of Pius XII to the General of the Society of Jesus, Sept. 19, 1948; A.A.S., a, XL, Vol. xv, p. 500) and contains within itself a rule and compendium for the pastoral care of souls, pastors will find the Apostleship of great use in all the ramifications of their ministry.

If the Reverend Pastors will introduce the flocks committed to their care to the spiritual practices of the Apostleship of Prayer, they will satisfy no small part of their pastoral obligations. For when they persuade the Faithful to make the daily Morning Offering, they are teaching them that one's whole life should be offered, together with the offering of Christ, to God the Father. They are teaching them that they should aspire daily to the perfection of Christian life, in which each tries to make himself a worthy offering to God. When they prompt the Faithful to unite this self-offering with the Eucharistic Sacrifice and to approach the Holy Table as often as possible in a spirit of reparation, these Reverend pastors are teaching their people to consider the unbloody Sacrifice of the Altar as the very center of their lives.

Moreover, when a Pastor urges his people, as devoted children of Mary, to make their daily offering through her, when he persuades them to say the beads in honor of her merciful and loving heart, he is instilling in them an active and solid devotion to the Virgin Mother of God.

#### NEEDS OF THE CHURCH

The members of the Apostleship of Prayer dedicate themselves and all their prayers, works and sufferings for the needs of Our Holy Mother the Church. It is the Vicar on earth of Jesus Christ who earnestly indicates these needs in what is called the "monthly intention." In doing this, the members not only cultivate in themselves a love of the Church and full agreement of mind with it, but they also grow in a strong spirit of filial obedience towards the Supreme Pontiff. Without this obedience, there can be no union between the members and the head of the Mystical Body of Christ.

Through an ardent devotion to the Sacred Heart of Jesus, which is the

very soul of the Apostleship, the Faithful are drawn to an intimate union with Christ. From this springs a deeper love for one's neighbor. Because of this, their prayers, works and sufferings reach the perfection of spiritual efficiency . . .

Nor must We neglect to point out that the Apostleship, which We have already called a rule and compendium of pastoral care, can, with the help of its particular "sections," . . . adapt itself readily to various classes of people. It meets the needs of all.

For many good reasons, then, do We readily approve the new Statutes of the Apostleship of Prayer. And We again commend the Apostleship, thus fortified by Our approval, to the Most Reverend Ordinaries, confident that in the future they will zealously propagate it within their respective jurisdictions. We are sure that this Association will in no way infringe on the functions of other apostolic activities, but will rather assist them to greater holiness by imbuing them with that spirit of love towards God and man which inflames the Most Sacred Heart of Jesus and kindles all with its own fire.

As pledge of God's grace and sign of Our fatherly love in Our Lord, We impart to you, beloved son, and to the Directors and all the members of the Association the Apostolic Benediction.

*Given in Rome at St. Peter's, the 28th of October, the Feast of Our Lord Jesus Christ the King, in the year 1951, the thirteenth of Our Pontificate.*

PP. PIUS XII

## Revised Statutes of the Apostleship of Prayer

### NATURE AND PURPOSE OF THE APOSTLESHIP

The Apostleship of Prayer is a holy union of the Faithful. Members seek not only their own salvation but by prayer and sacrifice the growth of the Mystical Body of Christ and the spread of His Kingdom upon earth.

Conscious of their obligation as members of Christ's Mystical Body to seek the salvation of others, they unite themselves to Him who now prays in heaven and offers Himself for all in the Sacrifice of the Mass.

Thus, not by the mere recitation of this or that prayer formula but by offering their entire lives with Christ to the Father, the members pray and offer their sacrifices according to the intentions in Christ's divine Heart. By such oblation the Apostleship strives to activate in daily life a truth already known by faith: by grace all are one. They share an ineffable life in Christ, and hence should join with Him as much as possible through prayer, suffering and action.

### DEVOTION TO THE SACRED HEART OF JESUS

This intimate union with Christ by prayer and sacrifice is impossible without a bond of mutual love.

Christ's own Heart is both symbol and fount of this love, and from It proceed both the mystery of Redemption and the Church itself. On our part we have no better means of responding to the divine love than by devotion to the Most Sacred Heart of Jesus. Such devotion leads us to an understanding of the divine love and excites in all true love of God.

Accordingly, the Apostleship of Prayer promotes devotion to the Sacred Heart in every way. It urges its members to arouse this devotion in themselves and both further and spread it. The Apostleship also considers such devotion as a peculiar remedy which, in the mind of the Church, meets the needs of our times; and one which greatly prepares for and hastens the coming of the Kingdom of Christ in our world. Therefore, the devotion to the Sacred Heart is so befitting and so intimate a part of the Apostleship of Prayer that "rightly and deservedly can the Apostleship be called the perfect form of devotion to the Most Sacred Heart of Jesus; this devotion, likewise, can in no wise be separated from the Apostleship of Prayer" (Pius XII to the General of the Society of Jesus, Sept. 19, 1948).

### THE APOSTLESHIP'S ACTIVITIES

To obtain its end, the Apostleship of Prayer uses means or practices, all of which are not imposed upon the members, but which, taken together, constitute a veritable norm of the Christian life and contain, as it were, the sum of Christian perfection.

Pastors of souls may well recognize in the sum of these Apostleship practices the best means offered to them for forming in true Christian and apostolic spirit the Faithful entrusted to them, according to the graces given to each.

#### 1. FIRST PRACTICE: THE DAILY OFFERING

First and foremost, Apostleship members make their prescribed daily *Offering*. By it each offers to God daily his prayers and actions, joys and sorrows, in union with Christ and the intentions in His Heart. For those intentions, Christ, as Head of His Mystical Body, prays and offers himself in the Mass. In virtue of our union with Christ, our *Offering* imparts to our actions an imperative and satisfactory value; in fact, changes our whole life into a sacrifice of praise and expiation.

Since our union with Christ necessarily requires an intimate union with the Supreme Pontiff, His Vicar upon earth, two intentions for the prayers of all members are proposed monthly, after "the Roman Pontiff himself has studied, approved and strengthened them with the heavenly blessing." One is the *General Intention*, the other the *Mission Intention* (Cf. Letter of Pius XII *Cum proxime exeat*, June 16, 1944).

#### 2. SECOND PRACTICE: MASS AND COMMUNION OF REPARATION

The daily *Offering* derives its full perfection from union with the Eucharistic Sacrifice. In the Mass, our oblation in and with Christ, Priest and Victim, is sanctified and partakes of the infinite worth of His Sacrifice. Therefore, members ardently unite their daily *Offering* with the Sacrifice of the Mass. They are particularly mindful that in this Sacrifice is to be

found the great remedy against sin (that greatest of obstacles to the spread of Christ's Kingdom); a remedy indeed whereby we can offer to the eternal Father satisfaction for our sins and make reparation for the hurt done to the divine Heart.

Accordingly, at least once a month the Apostleship members receive Holy Communion in a spirit of reparation that they might offer satisfaction for their sins and those of others, and also implore the divine mercy.

They are invited also to attend Mass during the week as often as possible, and to receive the Eucharist frequently during the month.

### 3. THIRD PRACTICE: DEVOTION TO MARY

Recognizing most fully the Blessed Virgin Mary as their Mother and as advocate before God, one whose intercession lends special efficacy to our prayers, the members have recourse to her Immaculate and maternal Heart. Through her they direct their daily *Offering* to the Sacred Heart of Jesus and to God the Father.

Moreover, as a sign of most filial trust in this most merciful Heart of Christ's Mother, members are urged to say, daily, a decade of the Beads, either alone or in groups; and, if possible, the entire Rosary.

### DEVOTION TO THE SACRED HEART

Since devotion to the Most Sacred Heart of Jesus is essential to the Apostleship of Prayer, members utilize all possible means to promote those practices furthering Its cult, activities most frequently commended by the Church. These include the Act of Consecration, first by individuals and then by families and groups of every kind; the celebration of the Feast of Christ the King; various practices of Reparation, namely the Holy Hour, the Communion of Reparation, especially the First Friday Communion, and above all the celebration of the Feast of the Most Sacred Heart of Jesus.

### ORGANIZATION OF THE APOSTLESHIP

1. The Apostleship of Prayer has its own organization which, while preserving its essential character, is adaptable to the changes of time and circumstance.

2. The Supreme Moderator is the Reverend General of the Society of Jesus, who can delegate his authority to one of his choice. This Delegate is assisted in diverse regions by National or Regional Secretaries, inasmuch as these direct the Apostleship for an entire nation or a particular district. The Central Office of the Apostleship is maintained at the office of the Jesuit General in Rome.

3. The Apostleship is organized according to dioceses. In each diocese one Diocesan Director (or more if circumstances warrant) is appointed, designated by the Ordinary of the place, and constituted in office by the Moderator General or his Delegate.

4. Wherever it seems propitious, Centers are erected within the diocese. Thus, for instance, in parishes, religious institutes, schools, etc. These Centers are erected by the Diocesan Director. He also, with the Ordinary's approval, names certain priests as Local Directors for these Centers. This

designation of Local Director, if it flows from a particular function (Pastor, Chaplain, etc.), will continue for the Local Director's successors in office, unless explicitly revoked.

5. Both Diocesan Directors and Local Directors are subject to the Ordinary of the place in matters concerning the Apostleship of Prayer, save in those things which are covered in the *Statutes* and approved by the Holy See.

6. Both National and Regional Secretaries should assist the Diocesan Directors by making available everything which will promote and further the Apostleship in their areas. They will also publish the *Messenger of the Sacred Heart* (the official organ of the Apostleship), and other publications advancing the work. They will serve, moreover, as intermediaries between the central international office and the Directors, both diocesan and local.

#### ADMISSION TO MEMBERSHIP

It is both necessary and sufficient, for individuals desirous of membership, that their names be entered with their consent in the Register of a particular Center.

All, as members of the organization, are requested to make the daily *Offering*, already discussed. All, moreover, are urged beyond this to the practice of the monthly Communion of Reparation and the daily decade of the Rosary. Other spiritual exercises are recommended to the members to help them lead a fuller Christian life and attain the end of the Apostleship.

Members should faithfully stress and cultivate these diverse practices, each according to his strength, so that thus their lives might be more imbued with Apostleship spirit.

#### PROMOTERS

1. To further the Apostleship and its works, all members should work together. Those especially prepared for this and admitted to the office by a Director are called "Promoters." Their function it is to gather new members and to help mold them in the spirit of the Apostleship.

2. To this end, the Promoters meet, once a month where possible; and are instructed by the Local Director (or some experienced priest) concerning their own spiritual advancement and the exercise of their apostolate. They must be mindful to strengthen their own apostolic spirit by means of meditation, by spiritual exercises, and by great devotion to the Most Sacred Heart of Jesus.

3. Promoters, filled with the true spirit of prayer and the apostolate, are most essential for the growth of the Apostleship and its works. Hence Directors should strive that their numbers always be sufficient and that they be available for all types of need and pastoral endeavors. The Apostleship will be strong and efficacious in proportion to the number of Directors and Promoters.

#### SECTIONS OF THE APOSTLESHIP

1. With the approval of the Central Office, special *Sections* of the Apostleship can be established in various regions, adapted to the diversity of

peoples and places. Such *Sections* have their distinct titles, such as the *Eucharistic Crusade*, the *League of the Sacred Heart*,<sup>1</sup> etc.

2. These *Sections* must preserve the end, the practices, and the substantial organization of the Apostleship itself. They add, however, certain special works of piety and apostolic zeal.

### RELATIONSHIP WITH CATHOLIC ACTION AND OTHER RELIGIOUS WORKS

The Apostleship fosters and nourishes the interior life, wherein one is united with God in a union at once the soul and force of all valid apostolate. It stimulates members, moreover, to apostolic study. Hence it greatly "furthers Catholic Action and other activities, works assisting the apostolate of the Church itself, by advancing these works and daily increasing their fruits." Finally, the Apostleship strongly invites and urges its members to offer themselves to and labor for all apostolic works, especially for the works of Catholic Action.

(The concluding Section of the *Statutes* renews the rich treasury of Indulgences accorded the Apostleship of Prayer by the Holy See. A list of these many Indulgences is to be found in the *Handbook* of the League of the Sacred heart, published by the National Office.)

<sup>1</sup> In the United States the titles, Apostleship of Prayer and League of the Sacred Heart are used interchangeably.

## Williamsburg Declaration

*Statement signed at Williamsburg, Va., June 12, 1952 by exiled leaders of Albania, Bulgaria, Czechoslovakia, Estonia, Hungary, Latvia, Lithuania, Poland, Rumania and Yugoslavia.*

THE Communist governments and constitutions which have been forced on our native countries have trampled freedoms and perverted the very meaning and symbol of the human principles embodied in truly revolutionary documents such as the Virginia Bill of Rights. Since it has long been evident that the social, economic and human reforms which they have proclaimed were mere propaganda intended to deceive our peoples and impose upon them Communist governments through the agency of a Godless, totalitarian, reactionary and imperialist military conspiracy, whose practical effect is to take our countries backward in time to the

conditions of slavery, we, the undersigned representatives-in-exile of ten ancient countries, oppressed by regimes which deny to our peoples independence, and deprive them of the blessings of their homes, their liberties, their national traditions and their democratic institutions, being met in the House of Burgesses, in which the Virginia Bill of Rights was signed on June the 12th, 1776, do hereby signify on this anniversary of that historic event our endorsement of the principles set forth in that great human document.

Among these principles we especially enshrine the free and equal birth of man, his inalienable right to enjoy life,

liberty and property, and to pursue happiness and safety; we repeat that power is derived from the people, and the government is the people's servant; that the end of government is the production of the greatest happiness and safety; and that when any form of government becomes destructive of those ends, it is the right of the people to alter or abolish it and institute a new government; that the judiciary shall be independent of the executive; that elections shall be free; that laws may not be suspended or enacted without the consent of the governed.

#### INDIVIDUAL RIGHTS

We proclaim the right to public judicial proceedings, to know the cause and nature of every charge, and to be free from compulsion to give evidence against oneself, to be free from arbitrary search and seizure; that freedom of the press shall prevail; that the military shall be subordinated to and governed by the civil power; that no free government can be preserved without firm adherence to ethical principles; that all men are equally entitled to the free exercise of religion.

We know that our peoples can reach safety and happiness only through the implementation of these great principles, which cannot be made effective except through liberation from tyranny. We hereby declare that, once our people are liberated, secret police, concentration camps, forced labor, trial by torture and intimidation, extortion, arrest, genocide and deportation shall be immediately abolished; discrimination because of class, national or racial origins, religious or political beliefs, persecution of religion and churches, and the domination of any nation by a foreign power shall be eliminated.

Stakhanovism and punitive laws on the discipline of labor shall be abolished

forthwith. The peasants shall be liberated from forced collectivization and kolkhozes.

We pledge that tyranny over the mind of man shall be abolished from our countries—tyranny of any minority clique over the majority, or tyranny of the majority over the minorities.

We pledge that rule by terror will be replaced by liberty under law, and that the principles and freedoms enumerated above will become the foundation of government of the people, for the people and by the people. Man, and not the state, is the true measure of progress, and the form of political, social and economic organizations shall be chosen by the people in such manner that an order of social justice will be established.

#### PRIVATE PROPERTY RIGHTS

We pledge that the right of private ownership of land shall be restored, and that land and other property taken from the peasants for collectivization shall be given back to those who till the land. Cooperative and other forms of association, voluntarily entered into by the peasants for economic ends, shall be free from government interference.

Free and independent voluntary trade unions and labor organizations shall be the guardians of workers' rights and interests. The workers shall be free to choose their employment and the places where they wish to live and work. The rights and dignity of the worker shall be truly protected, and his opportunities for social and economic progress, including the right to ownership of property, shall be inviolate.

We know that the peoples of Central and Eastern Europe are firmly resolved upon their liberation to join the community of free nations, and that they are eager to take their natural place in the great movement of free peoples to-

ward better relationships and closer union. The free peoples will establish between themselves strong regional ties and by this join in the formation of a United States of Europe.

Many of these principles were once included in the constitutions of our countries before those were supplanted through the rise of totalitarianism. We pledge ourselves to propose to our nations to incorporate all the rights and

principles herein set forth in the future constitutions of all our nations.

We undertake further, with the help of Divine Providence and of those loyal citizens who today suffer under the yoke of Communism, to insure that, once these rights and principles are embodied in the new constitutions of our peoples, they shall be safeguarded and respected, for the common good of European civilization and for the cultural heritage of mankind.

## To Rumanian Catholics

POPE PIUS XII

*An Apostolic Letter addressed to bishops, priests  
and lay Catholics, March 27, 1952.*

VENERABLE BROTHERS AND BELOVED CHILDREN,  
HEALTH AND APOSTOLIC BENEDICTION!

“**T**O PRACTICE the truth in love” (Eph. 4, 15), as We consider the very pitiful condition of the Catholic Church in your country, We cannot refrain from extolling the admirable example of Christian fortitude which you are giving, nor from voicing the affliction of Our soul at the very grave dangers which beset the sacred rights of the Catholic religion and especially its liberty. For this reason, the fatherly love which We cherish towards all those who are Our Brothers and Our children in Christ, and particularly towards you, urges Us to offer to you such comfort as We can in the present difficulties: namely, to speak to you by means of this letter as if you were present, assuring you that We share your trials and sufferings and that, on your behalf, in union with the supplications of the entire Catholic world, We are offering Our prayers to God, the Father of mercies.

But Our consciousness of the Apostolic charge entrusted to Us obliges Us likewise to raise Our voice in defense of the cause of God and of His Church: “For we can do nothing against the truth, but only for the truth” (2 Cor. 13,7). We well know, indeed, how many and how great sufferings you have had to bear up to the present. We know that now there is no longer any Bishop amongst you who is in a position to govern his diocese freely, to direct his priests or to give suitable directions and instructions to the laity committed to his care. For all of them have been forcibly removed from their Sees, and are either in prison or banished far away from their flocks. Therefore, with deplorable harm, there is verified the scriptural

phrase: "I will smite the shepherd and the sheep of the flock will be scattered" (Matt, 26,31; cfr. Zach. 13,7).

We are aware, furthermore, that the Church of the Oriental Rite, so flourishing in your midst, both in the numbers and the virtues of its faithful, is regarded by the law as abolished, and its sacred edifices and institutes have been destined for other uses, as if this were in accordance with the desires and aspirations of the people themselves. Very many religious families, both of men and of women, have been dispersed. The schools wherein, under the guidance of those Religious, the young opened their minds to human and Christian wisdom and grew in integrity of morals and in the practice of virtue have been proscribed, as if they were dangerous and harmful to the nation, and given over to others. Many priests, because of their attachment to the faith of their ancestors and to this Apostolic See, and because they would in no wise consent to weaken in their Christian steadfastness, to sully their consciences or to betray their duty, have either been deported to unknown destinations far away from their country, or condemned to forced labor, or thrown into prison, where they are today leading a life that is miserable, but one that is glorious in the eyes of God and of the just.

To this is added that amidst so great a mass of books, of newspapers and of printed leaflets, no opportunity is given to Catholics to use the press in order to make their voice felt and thereby to make the truth shine forth and have the sacred rights of the Church presented in their proper light and protected insofar as possible.

Hence it is easy to so describe and present the Catholic Church as if it were an enemy dangerous to the public welfare. And yet it is quite clear that those who rightly follow the precepts of Christianity and strive to apply them so far as they can in their daily lives are second to none in their love of fatherland, in respect for civil authority, in obedience to public regulations, provided these latter are not opposed to the natural, divine or ecclesiastical laws.

### GLORIOUS DEEDS

And if meanwhile you, Venerable Brothers and beloved children, are afflicted by persecutions and by every kind of tribulations because of your will to preserve intact in your souls the Catholic faith, this redounds not to your shame and infamy but to your honor and glory. To Us, and to as many as are able to know the truth and make their voices freely heard you seem to be living again the glorious deeds of the early Church; and thus it is that We who have a paternal affection for your people, and embrace with a very special love those "who suffer persecution for justice' sake" (Matt. 5,10), wish to kiss the chains of those who, unjustly imprisoned, are in tears and afflicted more by reason of attacks against religion, of the destruction of sacred institutions, and of the endangering of the eternal salvation of their people, than by their own suffering and loss of liberty.

Raise your eyes and minds with confidence to Heaven. Remember, Venerable Brothers and beloved children, that there above a reward awaits

you that is the light of eternal blessedness. Realize that all Catholics in every part of the world together with Ourselves, the Common Father, are directing fervent supplications to God that He in His goodness may hasten the end of such great sorrow and suffering, and may grant to souls, to peoples, to all nations, peace: that peace which assures the sacred rights of religion, which defends the dignity and liberty of the individual conscience, which joins together in friendship all peoples, without any distinction.

This is the peace that We desire and which We have been recommending for so long a time, by word, exhortations and labors; not that peace which reduces the Church to slavery, knowing well that, with the oppression of religion, the very foundations of society are shaken and citizens are unable to attain to true prosperity and happiness.

Already in the annals of your fatherland, there have been shining examples of faith, constancy and Christian fortitude. Indeed, it has been handed down that in most remote times "there were at Durostoro, at Axiopoli and at Tomi martyrs who shed their blood for the name of Christ. And although no other facts are known of their lives other than the martyrdom which they suffered, this fact itself, being unquestionable, speaks with sufficient eloquence" (*Acta Apostolicae Sedis* 1937, p. 481). You are in a certain sense the children of these martyrs and therefore, "my beloved brethren, be steadfast and immovable; always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord" (1 Cor., 15,58).

### ST. NICETUS

And just as your soil was purpled by the blood of martyrs, so also was it bedewed with the sweat of apostolic labors. Among those who, regardless of toil involved, brought to you the Christian faith and veneration for wisdom both human and divine, there stands out in particular St. Nicetus, the Bishop of Remesiana, who, around the end of the fourth and the beginning of the fifth century, was the indefatigable apostle of your people. Through his labors your forefathers learned "to acclaim Christ with Roman fervor and to live soberly in the tranquillity of peace" (St. Paulinus of Nola, Carmen XVII; Migne P.L. 61,488-489). He not only instructed your ancestors in the teachings of the Gospel and in the practice of Christian virtue but also left to posterity a testimony of his outstanding learning, since "he composed with clear and limpid style" works of no little importance (cfr. Gennadius, *De viris illus.* C. 22; Migne P.L. 58, 1073).

And if, down through the course of the centuries, access to this Apostolic See was rendered almost entirely impossible for your people by reason of most regrettable circumstances, nevertheless the Catholic faith was never extinguished in your midst. Rather, as soon as it became possible, it began to flourish once again, as if faithfully responding to the call of bygone times.

It is for you, Venerable Brothers and beloved children, to listen to this same voice and to imitate these same examples. Undoubtedly there will be difficulties, obstacles and dangers. But your forefathers were not without experiencing these, and they succeeded in overcoming them. Con-

tinue, then, as you are doing, to bear with unbending fortitude of soul persecution, sufferings and misery. Continue to suffer exile, imprisonment and the loss of every possession rather than betray your faith and break or loosen the bond that unites you to this Apostolic See. And be firmly confident that the divine assistance, implored in prayer, will never be lacking to you.

We trust that these exhortations of Ours, this proof of Our most ardent affection, will come to your knowledge, and that you will all receive salutary strength and supernatural comfort from them so that you may continue to give a shining proof of that unconquerable steadfastness which so distinguishes you.

What is at stake, as is quite obvious, is the cause of God, of the Church and of souls. Hence you must never lose heart, you must never belittle or transgress the obligations imposed by Christian conscience and by the commandments of God, but must ever respect them with supreme constancy and unfailing zeal and put them into practice with all your strength. Those Saints who are the glory of your fatherland will certainly assist you with their most efficacious protection and their powerful patronage. The Virgin Mary, Mother of God, to whom you have such ardent devotion, will extend to you from Heaven her special assistance, and will obtain for you from her only begotten Son those divine favors of which you, her children who are in such grave danger, have need. Lastly Our prayers and those of the whole Catholic world will assist you and, forming a sacred crusade, as it were, will beseech from the Father of mercies what We and you and all those of good will desire, namely, the full liberty to proclaim your religion in public and in private and to uphold its institutions, its norms and its precepts.

May Our Apostolic Blessing, which from the fullness of Our heart We impart to you in the Lord, Venerable Brothers and beloved children, as an earnest of heavenly graces and as a token of Our paternal affection, obtain this for you.

Given at Rome, at St. Peter's, March 27, 1952, the fourteenth year of Our Pontificate.



## THE CATHOLIC MIND

EDITOR: Robert C. Hartnett      EXECUTIVE EDITOR: Benjamin L. Masse

With the collaboration of the *AMERICA* staff

EDITORIAL OFFICE: 329 West 108th St., New York 25, N. Y.

BUSINESS MANAGER: Joseph C. Mulhern

BUSINESS OFFICE: 70 East 45th St., New York 17, N. Y.